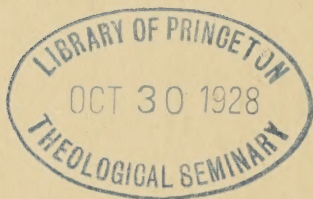


Some  
Timeless Messages of  
the Christian Faith

REV. FREDERIC W. SMITH



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Some timeless messages of  
the Christian faith

James T. Gerould

With all good wishes

Frederic W. Smith

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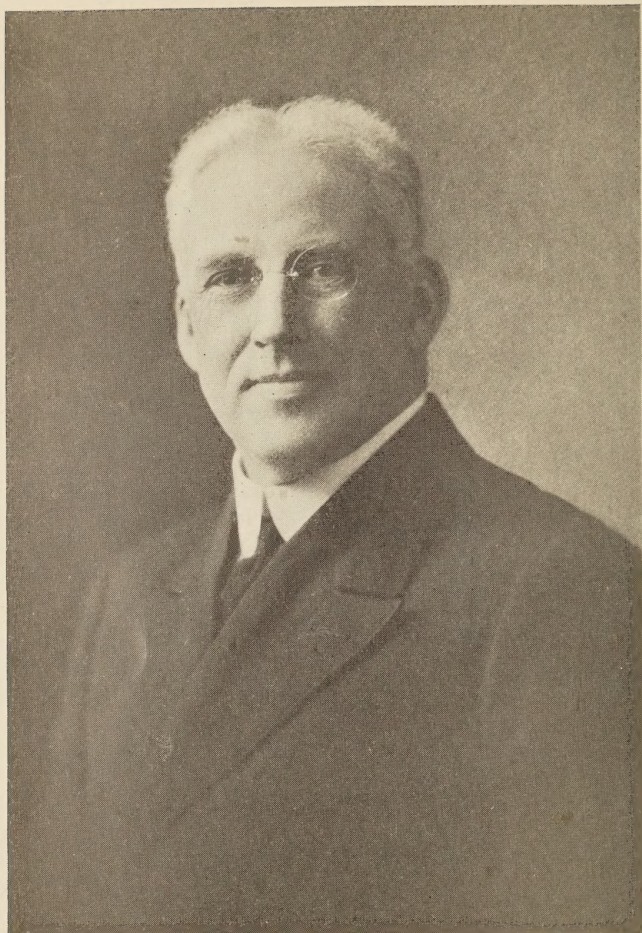
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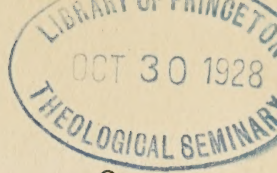




**SOME TIMELESS MESSAGES  
OF THE CHRISTIAN FAITH**



Frederic W. Smith



# Some Timeless Messages of the Christian Faith

Sermons preached in the Church of Our Father  
in the year Nineteen Hundred and Twenty-Five

BY

Rev. Frederic W. Smith ✓

*“Ye shall know the truth and the truth  
shall make you free.”*

*“I came that ye might have life and that  
ye might have life more abundantly.”*

NEWBURGH, N. Y.



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TO THE KIND FRIENDS

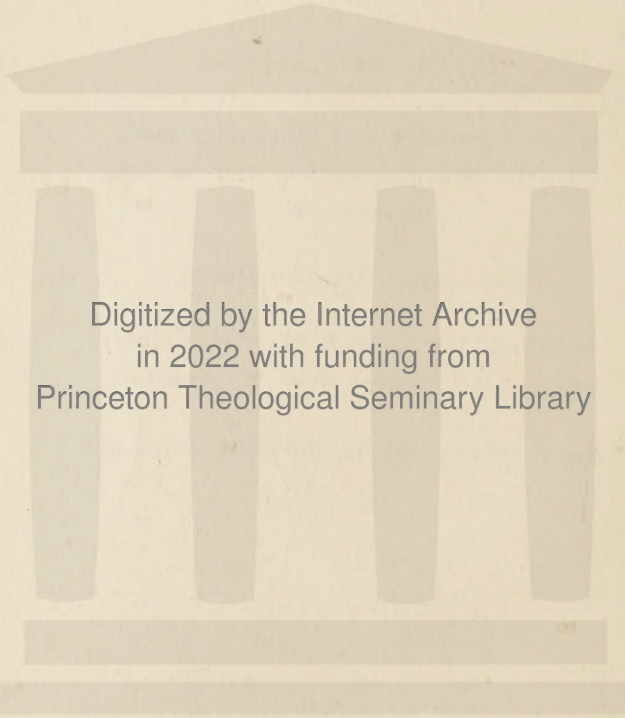
whose suggestion and generosity made  
possible this publication and to the  
memory of

MRS. ANNIE DELANO HITCH

to whom the Church of Our Father  
owes a measureless debt of gratitude

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SOME TIMELESS MESSAGES  
OF THE CHRISTIAN FAITH





# MRS. ANNIE DELANO HITCH

## A LIFE OF CHRISTIAN SERVICE

IN the passing of Mrs. Annie Delano Hitch, on March 6, 1926, to the higher realms of life and service the city of Newburgh parted with its greatest Benefactor and the Church of Our Father with its most faithful parishioner. All who knew and loved her lost a true friend but at the same time they gained a blessed memory and a deathless influence.

The city mourned as one family. Flags on public buildings and places of business were lowered to half mast. Expressions of sorrow and resolutions of sympathy poured in upon the stricken household from public officials, from many organizations and from a host of friends. Hardly a tearless eye was to be found anywhere. Men and women and children paused to speak a kind word for the one who had been kindness personified. During the hour of service at the home—"Algonac," all stores were closed as a mark of respect and affection. Everywhere the comment was heard that,—“Newburgh has lost its most useful citizen.”

It would not be difficult to grow eloquent and

## *Mrs. Annie Delano Hitch*

speaking in superlatives of this rare and beautiful personality, but she would not have it so. She allowed not her left hand to know what her right one was doing. Her life as it is known to those among whom she lived and moved and labored is its own best interpreter and its own most eloquent eulogy. Nevertheless, in order that those of a wider circle may learn of her right to their thoughtful consideration and sincere appreciation as being a living embodiment of love and of light, we will give a brief recital of her public interests and benefactions; omitting her numberless deeds of charity to unfortunate families and individuals and also her countless acts of kindness and generosity to her personal friends, which will shine as the stars of heaven forever and ever. The range of her thought and sympathy was all-inclusive and shut out no one because of race, color, religion or station.

Early interested in charity work she joined the "State Charities Aid Association" and did active and efficient service on the Board of Managers and as one of the honorary Vice-Presidents. An excerpt from the resolutions of the society proves how highly were her services valued;—"In the death of Mrs. Annie Delano Hitch, the State Charities Aid Association has lost one who, for a long period of years, very completely expressed in her life, the central purpose of the State Char-



## *Mrs. Annie Delano Hitch*

ities Aid Association. Mrs. Hitch was, in fact, one of the pioneers in the Association. Miss Louisa Lee Schuyler and Mrs. William B. Rice interested her in the work of the newly organized Association and she became secretary of the local Visiting Committee for the Newburgh City and Town Almshouse in 1872, the year in which the State Charities Aid Association was organized."

From this time on her interest never waned and she took the initiative in starting organized charity work in Newburgh; the Association is now housed in a building given by herself and husband. When this house was dedicated, in an address in which he paraphrased the saying attributed to Louis XIV, "The state, it is I," Judge Hirschberg said; "The Associated Charities, it is Mrs. Hitch."

The sight of crippled children deeply touched the heart of Mrs. Hitch and she sent many of them to the Laura Franklin Hospital of New York for treatment. She established an agency for the care of dependent children: Inaugurated "The Girl Service League," to care for and protect unfortunate girls, and for two years financed the movement: For years maintained a private kindergarten: Remodeled and added second story and equipped with every modern convenience the school-house in her part of the city: Helped to start "Visiting Nurse Society" by defraying expenses of a nurse for several years previous to its

## *Mrs. Annie Delano Hitch*

organization: Active worker and generous giver to the "Girl Scouts:" Helped to raise \$40,000.00, giving largely herself, for purchasing lot for Maternity Hospital: Built and completely furnished a beautiful home for the nurses of the city hospital at a cost of more than \$70,000.00: Greatly devoted to the welfare of boys and girls she paid more than \$40,000.00 for a plot of land and gave it to the city for a public playground, and did much to establish a second playground in another part of the city; a precious saying of hers about children will always be prized,—"I do not like to see any child lose out entirely in the game of life." This larger playground is known as "The Annie Delano Hitch Recreational Park" and will be an endearing memorial to her sagacity and love and loyalty, for which the city can never be too grateful. She was a member of "The National Playground Association."

As the first citizen of Newburgh Mrs. Hitch now occupies a position all her own; a position similar to that accorded the late Dr. Edward Everett Hale of Boston. There the citizens rose up as one people and called him blessed, and here the citizens rise up and call her blessed. We are justified in linking her name with the names of Dr. Samuel G. Howe and Dr. Joseph Tuckerman and Miss Dorothea L. Dix.

*Mrs. Annie Delano Hitch*

“So many paths,  
So many Gods,  
So many creeds,  
When just the art of being kind;  
Is all this old world needs.”

And “The Art of Being Kind” calls for all the intelligence, strength, courage, patience, love and faith we can summon to our assistance; for it is the noblest art in all the world and involves all we believe about God, our neighbors and ourselves. The highest expression of this divine art is found in a life of Christian service.

A Christian life is a life whose spirit and method reproduce as nearly as possible the spirit and method of the Christ Life. This spirit and method were conspicuous by their presence in her life. She practised the divine art of being kind and made it her chief concern to go about doing good in the spirit of the Master. She lived a life of Christian Service.

Let us know the truth! Her's was a reinforced life. The sources of spiritual power were never closed to her reverent and prayerful spirit. She expressed her faith in her works. She placed the Christian Faith and the Christian Church at the centre of her life and activities. She remembered the Sabbath Day to keep it holy and never missed a service of worship except when ill or absent



## *Mrs. Annie Delano Hitch*

energize, uplift and inspire and to send us forward to establish God's Kingdom of truth, righteousness and love in the world and to build the City Beautiful everywhere.

She has joined "The choir invisible of those who live in lives made better by their presence; in impulses stirred to generosity; whose music is the gladness of the world." And faith and hope and love assure us that she lives forever more in God's nearer and more blessed presence. The conservation of human values is as necessary to our lives and happiness as are the conservation of energy and the indestructibility of matter. The laws of progress rule in the realm of the spirit as they rule elsewhere. "We do not live to die, we die to live." "Along the path of life we tread; they have but gone before."

Jesus said to his disciples that,—“The Kingdom of God is within you.” It has been beautifully said that,—“The life of the spirit is the evidence of immortality.” A noted philosopher said to his dying wife,—“In thine eyes I have seen the Eternal.” “He that hath seen Me hath seen the Father,” is the Christian message.

How true the saying of Dr. Henry VanDyke that,—“There is only one way to get ready for immortality and that is to love this life and live it as bravely and cheerfully and faithfully as we can.” “I want to live such a life (exclaimed Dr.



## *Mrs. Annie Delano Hitch*

Phillips Brooks) that if all individuals were living it the millennium would be here; nay, heaven would be here, the universal presence of God." Such sayings as these express perfectly the life purpose of Mrs. Annie Delano Hitch. She got ready for immortality by loving this life and living it bravely and cheerfully and faithfully, by practising the divine art of being kind, by going about doing good and by living *A Life of Christian Service*.

Do not her last words to the living—"It is all right"—assure us that in those moments of her extreme need,—“When for her the one clear call was heard, and that which drew from out the boundless deep turns again home;” do not these words assure us that in those moments she was made conscious of God’s approval of her beautiful life of love and loyalty and service, and so willingly, fearlessly, trustingly and victoriously yielded up her spirit to Him who doeth all things well? Yes! “It is all right,” because she believed as we believe that God’s will and ways are better for us than anything we can possibly desire or ask for ourselves or our friends.

“Life! we’ve been long together,  
Through pleasant and through cloudy weather;  
'Tis hard to part when friends are dear,—  
Perhaps 'twill cost a sigh, a tear;

*Mrs. Annie Delano Hitch*

Then steal away, give little warning,  
Choose thine own time;  
Say not Good-Night,—but in some brighter clime  
Bid me Good-Morning.”

“Through love to light! Oh, wonderful the way  
That leads from darkness to the perfect day!  
From darkness and from sorrow of the night  
To morning that comes singing o’er the sea;  
Through love to light! Through light, O God,  
to Thee,  
Who art the love of love, the eternal light of light.”

## A TWENTIETH CENTURY CHRISTIAN

*Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in Heaven.—Matt. 7:21.*

MULTITUDES of men and women of all denominations and all shades of religious belief are deeply concerned over the theological discussions that are going on in America at the present time.

Some are saying that these controversies are all a mistake and if what is untrue be left alone it will die a natural death. Some seem to think that religion is not a subject to be talked about. This type of person is well described by Disraeli; "As for that," said Waldenshare, "sensible men are all of the same religion." "Pray, what is that?" inquired the Prince. "Sensible men never tell," was the reply. Others would smother the issues in ecclesiastical councils. And still others are like the two Boston ladies who, after having heard Professor Huxley lecture, held the following dialogue: "Mary, do you think it is possible that these terrible things Professor Huxley has

## *A Twentieth Century Christian*

been saying can be true?" "Well," was the reply, "if they are not true, the Lord will bring them to naught; but if they are true, they must be hushed up."

Not any one of these attitudes is equal to the situation. If these controversies are to result in a large and universal synthesis of thought and belief we must all assume in their presence the open, honest, sympathetic, reverent and courageous attitude of mind and of heart!

There is nothing new about these controversies. The issues involved have to do with the questions of religious freedom, which tore the Church asunder in the sixteenth century and which had much to do in sending our Forefathers to America in 1620. They are the issues that for centuries have caused the distinction to be made between the conservative and liberal Christian.

But little progress has been made since the Reformation in religious thinking and the churches as a whole have failed to adjust themselves to the advances made by modern scholarship. The prophetic note is not being sounded loud enough to be heard within or without the churches, the word of power and of authority is not being spoken; and so the absurdities and half truths found in Catholicism, Protestantism and in the many queer Cults that spring up outside of all churches go their ways unmolested and unhampered.

## *A Twentieth Century Christian*

The churches are being forced against their wills to make great and radical changes in both belief and polity. The same as the nations are having to give up their narrow and provincial spirit and find the larger expression of their ideals in a Commonwealth of Humanity, so the churches of all denominations are being constrained to give up their narrow and provincial spirit of sectarian prejudice and find their incentive and inspiration in a faith that is large enough to include all mankind. Not a new religion is needed but a larger and truer interpretation of the Christian Faith.

What is to blame for this confusion and bewilderment? The doctrine of an infallible Bible is largely to blame. For instance, if we are obliged to accept as true all that is said about Jesus in the New Testament we have a mosaic of inconsistencies. Jesus wrote nothing and must more often have been mis-quoted than quoted rightly. We must look for "Christ above all of his reporters."

While St. Paul belongs to the immortal heroes of the Faith he had in many respects a religion of his own. He took the legendary account of Adam's disobedience and moulded it into a theological dogma, that dishonored God and Christ and was an outrage to reason and common sense. A great change came over the Christian Church in the year 325, when Constantine made Christianity the established religion of the Roman Empire. At this



## *A Twentieth Century Christian*

time the creed forming habit began, that ever since has been such an apple of discord in Christendom. This creed making habit has set aside and pushed into the background the historical Jesus.

Many scholars have called attention to these untoward conditions. It is what Dr. Hatch meant when he said that, "Christianity has won no great victories since its basis was changed." Matthew Arnold said that, "Two things are clear to every man with eyes in his head. One is that we cannot do without Christianity. The other is that we cannot do with Christianity as it is." Dean McClester had the same thing in mind when he made a distinction between "The autocracy of theology and the Democracy of religion." It is what Dr. H. E. Fosdick means when he says that, "We have a religion about Jesus, not the religion of Jesus;" and that "Much of our contemporary Christianity is not making people better but worse." Many books have been written on this subject; one entitled, "The Man Nobody Knows."

This is what we as Unitarians have always insisted upon and have clearly distinguished between the religion of authority and the religion of the spirit. For more than one hundred years we have been calling attention to the fact that the churches were making the teachings of Jesus of no effect by their creeds, dogmas and traditions, the same as the Scribes were making the teachings of the

## *A Twentieth Century Christian*

prophets of no effect by their formal and lifeless religious ceremonies. We did not turn our backs upon Christianity when we established a denomination of our own; we were anti-Trinitarian not anti-Christian. We went out because the Orthodoxy of that day misinterpreted the mission and message of Christ to mankind; we left behind "The Errors of Orthodoxy." We wanted, as Dr. Channing said, "Pure Christianity," unadulterated by doctrines that were of Greek and Roman extraction. We wanted the historical Jesus, the Jesus of "The Sermon on the Mount" and of the immortal parables in place of metaphysical speculations and theological dogmas.

These misinterpretations of the mission and message of Christ are causing confusion and bewilderment in the minds of ministers and church workers, everywhere, and consequently we have about as many definitions of what it means to be a Christian as we have denominations in our midst; there are at least fifty-seven varieties of answers in America as to what constitutes a Christian life.

The Catholics differ from the Episcopalians, the Baptists from the Methodists, the Presbyterians from the Lutherans and the Universalists and Unitarians differ from nearly all the other denominations. As a result of all this there is not the straight forward thinking and plain and honest speaking in the pulpit there ought to be. The

## *A Twentieth Century Christian*

ministers as leaders of the people are more to blame for these conditions than are the people. It too often happens that the pulpit is in very fact what it has sometimes been called, "The Coward's Castle." Ministers in such pulpits have one set of ideas and beliefs for pulpit use and another set for their intimate friends; in the pulpit when the people ask for bread they are given a stone.

These denominational differences and theological controversies are the causes of this confusion and bewilderment. And what is sad to contemplate is that these many misunderstandings of "Pure Christianity" are destroying the influence and weakening the authority of the church and religion over the lives of men and in the affairs of home, school and state.

The absurdness and pettiness of these sectarian divisions and animosities were seen in their true light during the World War, when the men of all denominations and of every shade of belief and unbelief were thrown together in trench life, at the front and as they faced the dangers and tragedies of "No Man's Land."

The War has changed many things but nothing more has it changed than the religious views of those who bore the brunt of the struggle, and this is true of the soldiers on both sides of the conflict. The soldier boys and officers of the Allied Army

## *A Twentieth Century Christian*

came to judge each other not by church or creed or denominational affiliations; not by profession but by performance; not by word alone but by deeds; not by any claim of superiority made by Catholic over Protestant or by either Protestant or Catholic over Jew or Gentile, but simply and solely by the quality of life and character and manhood. With much fervor a Presbyterian is reported to have said of a Jewish Rabbi,—“That man is a real Christian.”

And here is what another Presbyterian said of his experience at the front. “Am I a Scotch Presbyterian? (he said) Yes, but at the front, in France, I got a new vision of life and what it means. It means service—service for others. I am for the simple religion of Jesus Christ. I want no man nor creed to come between me and my God. We all are serving under the same great Commander and are all marching forward and upward toward the same destination. The day has come for the wiping out of religious intolerance and animosities.”

The worst indictment that can be brought against these divisions and controversies, with their attendant confusion and bewilderment, is that they are in part and perhaps in larger part than we are aware responsible for the disorder and immorality of the social order!

We may well ask ourselves in all seriousness;

## *A Twentieth Century Christian*

has a divorcement taken place between Religion and Human Life? In vain is it for us to believe that the laws of man will be respected and obeyed unless first and always the laws of God are sought out and respected and obeyed; and in vain is it for human laws to be written without any regard for divine laws. No one knew this truth better than did our Forefathers. They came here to find freedom for their religion, not freedom from its divine sanctions and its necessary and wholesome restraints. No one knew this truth better than did the Father of his Country, who said that it was hopeless to try to separate morality from religion. No one knew this truth better than did the great Emancipator, who was always more anxious to be on God's side than to know that God was on his side and for the Northern Cause. No one today knows this truth better than the present occupant of the White House; a fact that seems to be incomprehensible to most writers and speakers who are trying to understand the character of Calvin Coolidge and to explain his phenomenal hold upon the confidence and affection of the American People.

It is becoming painfully evident to all rational minds that these many divisions and definitions of the Christian Faith cannot all be right and that some may be partially true and others absolutely false. One interpretation of life, one explanation



## *A Twentieth Century Christian*

of truth, one definition of religion, one approach to the Ultimate Reality is not as good as another, and those who say so have no message for the times in which they live. If there has been a divorcement between religion and life it is because there has been a divorcement between the religion of the churches and the religion of Jesus Christ; it is because we have too much "Churchanity" and not enough Christianity.

This trouble with the church very much resembles what is known as Autocracy in the State and the progress of man demands separation of State and Church, and Democracy in both. Autocracy is not based upon the desire for truth but upon the wish to rule and upon the assumption that "What I say three times is true." Old-time Orthodoxy is Autocracy in disguise.

Some causes of the troubles we are discussing are, as stated above, the doctrine of an infallible Bible, Pauline Theology and the Creed Making Habit. Very briefly let us say in addition that the old Scheme of Salvation based upon the story of the Garden of Eden and the disobedience of Adam, with its oft repeated slogan,—“Believe on the name of the Lord Jesus Christ and be saved,” has little if anything in common with the religion of the humble Nazarene. The story of Creation, the name of Adam, his disobedience, his expulsion from Paradise, the imputed sinfulness of the

## *A Twentieth Century Christian*

Human Race ("In Adam's sin we sinned all") and his own part in this strange and irrational scheme are never so much as mentioned in any of the genuine sayings of Jesus. The scheme dishonors God, Christ and Humanity. When Jesus stood up to read for the first time in the Synagogue at Nazareth none of these doctrines were on his lips, and never were, but he turned to the sixty-first chapter of the Book of Isaiah, which begins,—“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted.” It is equally true that the many definitions of what it means to be a Christian, found in the writings of such leaders as Athanasius, Augustine, Thomas Aquinas, John Calvin and Jonathan Edwards (to mention only a few) and that came into existence centuries after the death of Jesus, have very little if anything in common with the teachings of the Christian Faith.

The Presbyterian, just mentioned, went into the World War with the religion of the Westminster Confession of Faith and came out of it with the religion of Jesus Christ. Others went into the War with the religion of the Nicene Creed, or the Thirty-nine Articles of Belief, or with the religion of the Five Institutes of Calvinism, or possibly with the religion of Jonathan Edwards, and they

## *A Twentieth Century Christian*

may either have come out of the war confused, bewildered and skeptical or like our wise Presbyterian friend had the good fortune to come out with the "Simple Religion of Jesus Christ."

The fact is, Friends, that,—The palsied touch of the dead hand of dogma and a lifeless tradition rests all too heavily upon churches and church workers in all too many of our denominations and darkens the understanding and seals the lips of those who ought to be the religious leaders and prophets of mankind. These dead dogmas, if not talked about as much as formerly, hover in the background as skeletons in the closet, and cast an evil spell upon all our thinking, speaking, doing and believing.

Unitarians have maintained and still maintain that until the palsied touch of this dead hand is replaced by the living touch of the living truth of the Christian Faith, a Faith destined to become the World Faith, these divisions and controversies and this confusion and bewilderment will continue to all time to darken the understanding and embitter the lives of those who profess to be the followers of Jesus.

What we desperately need today is to know what it means to be "A twentieth Century Christian." We need a common definition of the Christian Faith that will apply just as much to a Catholic as to a Protestant, to an Episcopalian as to a Pres-

## *A Twentieth Century Christian*

byterian, to a Unitarian as much as to a Baptist. Such a definition as a united Christian Church can honestly and whole-heartedly endorse and teach to its own members and recommend to people living in other lands. Sectarianism has met its Nemesis in the missionary fields, where it is revealed to the World in all its unlovely and unchristian aspects.

Obviously, this definition will be based upon the personal faith of Jesus in God, in Nature, in human life, in truth, in duty, in immortality, in love (human and divine), in righteousness, in humane service, in prayer and in worship and filial obedience to the Divine Will; in short, upon what He Himself believed to be His message and mission to the World and to the Children of Men; and supremely, this definition of what it means to be a Christian in our own time and generation will be largely determined by our knowledge of the effect this personal faith of Jesus had upon his own life and conduct and happiness!

If there is one thought that runs like a beautiful theme through the entire body of the Christian Gospel it is the thought that,—Honesty in belief results in honesty of life. According to this Gospel there must be a divine harmony between profession and performance, else both performance and profession will fail of their divine purpose of blessing and enriching and ennobling human lives.

## *A Twentieth Century Christian*

This is made plain in many of the timeless messages of the Christian Faith, especially in what Jesus said about the abundance of the heart, about the tree and its fruit. It is implied in what he said about doing the will in order to know the doctrine, in his teaching that the Kingdom of God is within human hearts. It is stated very clearly in the words of our text,—“Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father who is in Heaven.”

May we venture upon a possible definition of what it means to be a Christian, that might be satisfactory to all churches and to all church workers of our day? Would it not read something like this,—“We accept the religion of Jesus Christ and pledge ourselves to live in his spirit?”

We cannot tell the creed-makers that they are all dishonest, from Paul and Athanasius to Calvin and Edwards, for that would be untrue, but it becomes our duty to say to ourselves and to our fellowmen that they have been mistaken and can no longer speak for Christianity. How beautifully true it is, as Dr. C. C. Everett said that,—“In Christianity the whole level of life is lifted!” And also how true, as Dr. James Martineau said that,—“The difference is infinite between the partisan of beliefs and the one whose heart is fixed on reality!”



## *A Twentieth Century Christian*

Christianity is supremely the religion of the spirit and those who believe in the principles and ideals of religious liberty and are able to share with their spiritual leader the wonder and reality and the majesty of the religious experience shall learn the truth that has the power to make them free and strong and brave and glad.

Many worthy, noble and beautiful Christian lives are found among the makers of creeds and among those who refuse to formulate any statements of religious belief whatever, but their number, we think, is multiplying all too slowly because so many professed followers of the Master are strangers to the spirit and method of his life.

These lives, however, wherever found are quietly weaving the finer fabric of a higher Civilization. We know and are made better by such lives. They are the hope of the World. The World is richer or poorer as their number increases or decreases. They alone have been given the power from On High to make such a World as Phillips Brooks had in mind when he said in a Lenten sermon preached in St. Paul's Cathedral, Boston,—“I want to live such a life that if every man were living it the Millennium would be here, nay, Heaven would be here, the universal Presence of God.”

## THE AUTHORITY OF JESUS

*And it came to pass when Jesus had ended these words the people were astonished at his teachings; for he taught them as one having authority and not as their Scribes.—Matt. 7:28-29*

THESE two verses found at the end of the seventh chapter of Matthew's gospel are the concluding words of his report of the so-called Sermon on the Mount. They are of special significance to us for they must have been based upon his own personal experience of what occurred not only once but what in all probability occurred whenever and wherever Jesus met the people face to face and spoke to them heart to heart.

Matthew states that they "were astonished at his teachings," and we know that this feeling of astonishment on their part meant more than an idle curiosity aroused by a passing speaker of unusual eloquence; for they believed in him and followed him as they had never followed or believed in any one before. And according to Matthew the people were astonished because Jesus "taught them as one having authority and not as their Scribes."

## *The Authority of Jesus*

In Old Testament times a Scribe was simply one who was skilled in writing and in keeping accounts. He was a person who communicated to the people the wishes and commands of King or Priest, but in subsequent times the Scribes were a class of people educated for the express purpose of preserving, interpreting and expounding the Law and the Prophets to the people.

Jewish writers speak of them as the school masters of the nation and they state that "one mode in which they exercised their office was, by meeting the people from time to time, in every town, for the purpose of holding familiar discussions and raising questions of the law for debate."

The Jews for centuries had believed that they were the chosen people of the Lord, and that the patriarchs and prophets of ancient Israel walked and talked with God. They believed that Moses received the written tablet of the Law from the very hand of Jehovah and that the saints and seers of their race had received upon Mount Sinai and elsewhere direct revelations from the Eternal.

These beliefs had been handed down from generation to generation and it was the duty of the Scribes to protect and preserve this mass of ancient scripture and tradition and pass it on to each succeeding generation unchanged in word, letter or even vowel point.

This, then, was the religious background of the

## *The Authority of Jesus*

Scribe and these sacred writings of his Hebrew ancestry his credentials. They reveal to us the sources of his authority. His was the authority of written documents sanctified by long usage and dignified by daily and weekly services in Temple and Synagogue.

Into the midst of this religious formalism came the humble Nazarene. While he shared with the Scribes the same religious background and ignored nothing in it that was of real value, yet, how different were his credentials and how different were the sources of his authority!

The authority of Jesus was not conferred upon him by the sanctity of written documents, of official position or honored tradition. His was not the office of merely interpreting and expounding what had been written. His was not the simple duty of a mere copyist. It was his conscious mission to restore the prophetic note of Israel in the life of a people who were suffering from spiritual impoverishment; suffering because they had lost sight of the vision and were strangers to the religious experience which had from time immemorial led their forefathers as a cloud by day and a pillar of fire by night.

Jesus told the Scribes and Pharisees that while they prided themselves as sitting on the seat of Moses at the same time they bound heavy burdens of useless rules and regulations on the shoulders

## *The Authority of Jesus*

of men which they themselves were unwilling to lift, even with their little finger; furthermore, he told them that they had made the word of God of no effect by their traditions. He did not read to the people from the Law but when he stood up for the first time in the Synagogue at Nazareth to read he selected a passage from the writings of the prophet Isaiah. He even dared to contradict old sayings and give new ones instead,—“It is written that you should hate, but I say you should not hate but love your enemy,” and with a deeper feeling of love in his heart than the world had ever known he said,—“A new commandment I give unto you that ye love one another as I have loved you;” here the emphasis is on the word “I.”

Jesus stood forth before the people in opposition to the Scribes and their teaching and example and talked to them not about a golden past in which God spoke to a chosen few of his children, but of the immediate present and of a future in which God lives and speaks forevermore in and through the beauties and the marvels of the world of Nature and supremely in and through the lives of men and women and little children.

“These Scribes” said Dean Hodges “were copyists. Their business was to write and rewrite not their own ideas, nor their independent conclusions or convictions, but the words of wise men of former generations. They had no intention to contribute

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anything to the religion of their day. They had no criticism upon the past in the light of new experience, new reflection, new instruction from God. They were concerned only to repeat what they had been taught and to get their disciples to repeat it accurately, in their turn."

"Beware" exclaimed Emerson "when the great God lets loose a thinker on this planet. It is as when a conflagration has broken out in a great city, and no man knows where it will end." And so say we when we call to remembrance what Christ's coming into the world has meant to Humanity. Here was more than a thinker; here was a great and sublime personality, commissioned from On High to lead the members of the entire human family into the full possession of their divine birthright.

The authority of the Scribe was derived from external sources, from sources outside of himself. It was an authority of the letter and not of the spirit.

The authority of Jesus was derived from sources within his own being. It was an authority of the spirit and not of the letter. He spoke with an authority greater than that of the Scribes because his teachings were the expression of his own religious experience; and after all is said, there is no greater authority than this known among the children of men.



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We have not as yet been able to fathom, to the satisfaction of all, the nature of Jesus and have hardly begun to analyze the secret of his personality and power. Most of the explanations so far put forth do not explain and leave us in the darkness and ignorance and superstitions of primitive times.

It is because the nature of Jesus and that of humanity are essentially one; it is because we differ from him in degree not in kind that there is any valid reason for expecting to find the secret of his authority over the thought and life of mankind. The one and great incentive that gives zest and reality to our inquiry is this,—that in our hope of discovering what was fundamental, true and abiding in the life of Jesus we hope at the same time to find the correct interpretation of our own lives and the secret of our own existence. It is true that just so far as man has failed to understand Jesus he has failed to understand himself.

In Shakespeare's play, *King Lear*, Kent says to the King,—“You have that in your countenance which I would fain call master.”

“What's that?” inquires King Lear.

Kent replies,—“Authority.”

These words of the Dramatist call our attention to the many manifestations of authority there are in human lives. Behind all great historical move-

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ments, secular or sacred, there has stood one or more dominating personalities, men of strong convictions and indomitable wills. Underlying every undertaking; controlling every enterprise and swaying the movements of our social life we find personality at work and exerting an authority more or less commanding. Turn to the political arena, to the field of business, or to the realms of intellectual and ethical life and activity and we are met by the same fact.

Even a mere positive man who believes he is firm in his principles when he is only obstinate in his prejudices possesses a certain kind of authority which takes very well with credulous and untrained minds.

Mental superiority regardless of a man's position in society always adds weight to his words. Men of unusual talents; those blessed by special endowments; those having rare gifts of expression in any direction; these exert an authority commensurate with their greatness, in any land and among any people.

The most evident purpose at work in the life of Humanity appears to be to create personalities that shall be dominated by great ideas and controlled by the eternal principles of justice, mercy and truth. The stronger and deeper the personality the deeper and richer the life of man.

As we look a little more closely into the nature

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of personality, as we know it to be, the personality of Jesus may stand forth in a clearer light and we may thereby be helped to a better understanding of the sources of his authority.

What could he have meant who wrote that,—“The reason why men do not obey you,” that is do not have confidence in you, “is because they see the mud at the bottom of your eye.” What is meant by this mud at the bottom of one’s eye?

Is it not the result of entertaining ulterior motives, selfish purposes and ignoble ambitions in the heart? Is it not produced by closing the mind to truth and honesty and sincerity? Of disregarding the higher appeals of the spirit? Of remaining cold and indifferent to a needy world for love and disinterested service? Yes, it is all this and more and worse. It is by the absence from personality of certain rare and indispensable elements and the presence in personality of certain bad and harmful elements that explain this mud at the bottom of man’s eye. This, we may infer, is what the writer meant to imply was the reason why men do not have confidence in each other; the reason why men do not trust each other as much as they would if these wrong conditions did not exist.

Can we not say that herein is found the chief reason why one person has more authority than another; the reason why one person exerts more

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influence over my life and over your lives and over the life of Humanity than another does!

The divine plan of the creative life in man is unmistakable; a divine dissatisfaction, a vital urge is felt in human hearts; forward is the divine command; it is surely meant that out of the difficulties, struggles, sorrows and temptations of our lives victory is to be achieved, progress is to be made, character is to be fashioned and our lives themselves enlarged, deepened and ennobled.

Character we believe to be the flower and fruit of personality. Personality unalloyed by the baser materials of selfishness and sin. Personality made strong by the exercise of sincerity in thought, word and deed. Personality made tender and true by the outgoing of self in love and service for the unfortunate. Personality touched with emotion for all that is true, beautiful, lovely and of good report. Personality consciously and devoutly shaping itself day by day and year by year, through good report and ill report, through labor, patience, sacrifice, love, service and faith into the image and likeness of the great religious ideals that go before mankind as a cloud by day and a pillar of fire by night: Ideals that interpret the human in terms of the divine and translate the "Seen" as the temporal and the "Unseen" as the eternal: Ideals that enable the pilgrims of Eternity to walk in the darkness even as in the light.

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This is character and character is the living embodiment of the living truth. Character is the last and highest expression of personality. Character is personality made conscious of its divine birth-right. Character is synonymous with an honest life, and an honest man is not only "the noblest work of God" but is also the most indispensable factor in the progress of mankind. Again, character is synonymous with the good life and it has been beautifully said that the good life "Is the ripe fruit earth holds up to heaven."

In a very real sense and in a very deep sense such was the personality, the character, the life of Jesus. He spoke as one having authority of the most compelling kind because his life was attuned to the sublime harmonies of Heaven and Earth, of the Human and the Divine.

The Scribes were largely concerned, as we have said, with the letter of the law and not with the spirit of life. The people went to them for rules of conduct and for the directions regarding the petty round of daily and hourly activities; the weightier matters of human life and human relationships and the cultivation of spiritual power were being neglected.

Jesus spoke with an authority greater than that of the Scribes because his religious experience, his consciousness of God's presence in the world about him and in human hearts was greater than

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theirs; it was a first hand experience, as real to him as it was personal and profound. The people were astonished at his teachings because they saw in him a living witness to the truth he proclaimed. His whole being was permeated through and through with the "Good News" he was asking his fellowmen to accept and believe and apply to their own daily lives. There are a thousand people in the world today who can tell what were good to be done to one who follows his own teaching. Until this order is reversed there will be small chance for individual growth and social progress.

If Jesus had spoken on his own authority alone he would have had less influence than the very Scribes themselves. The secret of his power and authority is found in the fact that he spoke as one whose personality was constantly being reinforced from the eternal sources of spiritual life and power. He spoke and lived as one who had received many messages of the spirit. He said, "My doctrine is not Mine, but His who sent Me." "If any man will do His will he shall know the doctrine whether it be of God or whether I speak of Myself." "I am not alone for the Father is with Me." "Thy will not mine be done." "Father into Thy hands I commend my spirit."

The authority of Jesus came to Him supremely through His humility, filial submission and absolute obedience to the will of his heavenly Father.



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as that will was revealed to him in the highest promptings and premonitions of his own inner consciousness; and, let us repeat, no greater authority than this has ever been made known to the children of men.

Nothing truer or more exhaustive has ever been said of Jesus than was said by Ralph Waldo Emerson in his Divinity School Address of 1838. "Jesus Christ," he said, "belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me.

"He saw that God incarnates himself in man and evermore goes forth anew to take possession of his world. He said in this jubilee of sublime emotion 'I am divine, through me, God acts; through me, speaks. Would you see God, see me; or, see thee, when thou also thinkest as I now think.' "

If we had a complete account of the life of Jesus and allowed his life to speak for itself many theories and explanations of his nature and being would probably never be heard of again, and at the same time we should learn of the truer and deeper meanings and worth of our own individual lives that we now so miserably fail to understand

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and appreciate. We should find, I am quite sure, that the excellencies of his nature came through forces and agencies forever operative in the life of our common Humanity.

The reason why Jesus had such authority during his lifetime and why it is still growing in the world is because of what we have been saying and also because no motive of self-centred ambition or love of notoriety can be found for His having lived and done as he did. He cared nothing for authority or popularity as such, but he cared supremely for the happiness and well being of his fellowmen. He had much to say about the sacredness of human life and human relationships. His was the inductive method of reasoning. He argued from the known to the unknown, from man to God and not from God to man as most of his followers since have been doing. "If ye love not your brother whom ye have seen how can ye love God whom ye have not seen." He argued from human kindness to divine kindness, from human justice to divine justice, from human love to divine love and from human life to divine life.

If martyrdom ever was in fashion, as in subsequent times it is spoken of as almost having been, it surely was not so at the time Jesus lived. No one before had ever died for just what Jesus stood for. Many had lived and died for mistaken notions and abstract truths. Many had met death

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as calmly and as bravely as he, but few if any ever died for so large a class of people as did Jesus. He was the first world citizen and the first world martyr to appear in the life of Humanity. He was the first one to overcome the world by first overcoming himself and so earned the right and the authority to lead all Mankind into the full possession of their divine heritage.

Socrates might be put to death and the sincere mourner be the philosopher. Israel's sons and daughters had been sacrificed but for the purpose of appeasing God's wrath or invoking his good will. Jesus died not as a wronged philosopher, not as the long expected Messiah of his people; nor did he give his life to appease an angry God and save a lost Humanity.

No! He died to preserve the sacredness of human nature to Mankind. He died as its most worthy representative. His life was offered on the altar of sacrifice that the unworthy and unlovely elements might be removed from the inner life of man and that man's consciousness, in which he said the Kingdom of God was to be established, might bring forth better manhood, purer womanhood, nobler life and character and a diviner personality.

"And it came to pass when Jesus had ended these words the people were astonished at his teachings; for he taught them as one having authority and not as their Scribes."

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“Yes: thou art still the life; thou art the way  
The holiest known,—light, life and way of heaven;  
And they who dearest hope, and deepest pray,  
Toil by the light, life, way, which Thou hast given.”

## TRUTH AND FREEDOM

*Ye shall know the truth and the truth shall make you free.—John 8:32*

JESUS was saying to his fellow-countrymen that the truth that had made him free could make them free. Some of his people would not listen to this because they believed that as children of Abraham they were already free. We have Abraham for our father, they said to him, “Art Thou greater than our father Abraham?” “Art Thou greater than our father Jacob who gave us the well?”

Jesus had no contention with them regarding the truth itself, only as he tried to teach them its real nature and man's approach to the same, but he was grieved to see that they did not understand the difference between its letter and its spirit and that their blind devotion to the Law and the Prophets and their formal ceremonial observances had made them slaves of the past and prevented them from being children of the light and prophets of the future. In brief, He told them that their unyielding adherence to old-time beliefs and customs and traditions had kept

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them from knowing the living truth and being made free, brave, glad and strong by its all conquering power in their minds and hearts.

With the Master of all hearts and minds we are coming to believe that man is slowly being made free as he learns more about himself and the world in which he lives; as he learns to distinguish between fact and fancy, sentiment and sentimentalism, appearance and reality, between the passing and the abiding states of selfconsciousness, and the fever of the blood and the fervor of the soul; and supremely he becomes free as in his own life and conduct he is honest and sympathetic with his fellowmen and humble and obedient in the presence of the Eternal.

All truth is sacred. All truth has a practical and spiritual utility in our every day life, from any fact about an atom to any fact about the Ultimate Reality of the Universe.

Human life has been enriched by all discoveries of the truth seeker. First the truth has made the truth seeker free and human perversity has gone to work to put him to death because he was greater than our father Abraham, but the truth remains and is never lost.

We are wrong in assuming that because religious and civic affairs have been so long and largely under the control of ecclesiasticism that all the persecution of the truth seeker has been done by the



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church, while in reality the truth seeker has been in disfavor everywhere and in all walks of life. This is mostly due to the fact that he breaks away from conventional standards of thought; he is original in his imagination and boldly declares that there are larger and still greater revelations in store for mankind. He is despised and rejected because he disturbs their intellectual house-keeping; they think he is giving them ashes for beauty, but after many years they learn that it is not so, and that he has given them instead "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

A steadfast reliance upon truth, its reality and integrity and sacredness should become the life long habit of all lives, beginning especially with child life; without the truth seeking spirit and the willingness to go wherever it may lead man has little chance of personal or social progress.

Dr. Oliver Wendall Holmes was an ardent lover of truth and so is his son, Justice Holmes of the Supreme Bench; a beautiful incident was recently told of him. He was in the Congressional Library and was taking considerable pains in looking up references and required much assistance from the Librarian and others and finally he turned to them and said,—“I seem to be causing you a lot of extra work but we have a most important matter before the Judges to pass upon and there is nothing

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between the Supreme Court and God, so you see we must be right."

In speaking of the differences between truth and falsehood in his "Autocrat at the Breakfast Table" Dr. Holmes illustrated his meaning in a very striking manner by comparing truth to that which is square and solid like a cube, something not easily moved, firm and abiding; and falsehood he compared to that which is round like a marble, easily moved, unstable and unreliable.

"When we are as yet small children" he said, "there comes to us a youthful angel holding in his right hand cubes, like dice, and in his left spheres like marbles. The cubes are of stainless ivory and on each is written in letters of gold—TRUTH. The spheres are veined and streaked and spotted beneath with a dark crimson flush above, where the light falls on them, and in a certain aspect you can make out upon every one of them the three letters—LIE.

"The child to whom they are offered very probably clutches both. The spheres are the most convenient things in the world; they roll with the least possible impulse just where the child would have them. The cubes will not roll at all; they have a great talent for standing still, and always keep right side up. But very soon the young philosopher finds that things which roll so easily are very apt to roll into the wrong corner and

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to get out of his way when he most wants them, while he always knows where to find the others, which stay where they are left. Thus he learns, thus we learn to drop the streaked and speckled globes of falsehood and to hold fast the white angular blocks of truth.

“But then comes Timidity, and after her Good Nature, and last of all Polite Behavior, all insisting that truth must roll or nobody can do anything with it; and so the first with her coarse rasp and the second with her broad file and the third with her silken sleeve do so round off and smooth and polish the snow-white cubes of truth that, when they have got a little dingy by use, it becomes hard to tell them from the rolling spheres of falsehood.”

Timidity, Good Nature and Polite Behavior often allow falsehoods, private wrongs and public abuses to go unchallenged; they create conventional standards of thought and life against which it is difficult for right and justice to prevail. There is, however, a certain timidity about accepting new truth from anywhere and from anybody that is quite wholesome; perhaps the word to use here is not timidity but caution. Unless there are good and sufficient reasons for giving up what we already hold as true it is folly to do so. A truth or any fact must be able to stand the test of time and of human experience before it is fit for wide spread acceptance.

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Men drift away from the main current of living truth and float or row about in little eddies of stagnant waters instead of keeping in the main stream which flows onward to the open sea. The crank and the truth seeker have very little in common; the crank has been described as a person who sees one thing clearly but he sees it out of all relation to everything else.

The real progress of mankind is found in the fact that as the years pass and as the centuries glide into history the average man is becoming a wiser and a better and a nobler being. We would not have to go back a thousand years to see that for one man who was educated and able to assume the duties of society then, now there are hundreds and thousands of such individuals. One reason why we have fewer great men today is because the average intelligence and ability has been raised.

The farther back in time we go the greater the inequality. Formerly the masses were easily dominated by a strong and commanding personality; they did very little thinking for themselves and ate the crumbs which fell from the master's table. It is growing harder and harder for the lone individual to make a name for himself in any of the various walks of life, because he finds others there who are as able and often more able than himself.

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In this condition lies the hope of Democracy, of Civilization and of Religion; not that the exceptional person shall or ever will vanish from among mankind but that there shall be such an elevation in the multitudes that all individuals may in larger and ever larger ways become capable and worthy of enjoying what heretofore only the few and favored children of men have enjoyed. The authority is passing over from the individual to the people and today the ideal human being, the one loved and honored above all others, is the person who, in a disinterested and loyal spirit, is the servant of Humanity.

“Ye shall know the truth and the truth shall make you free.”

Do we not often think just the opposite is more apt to be the case? Do we not say,—Ye shall know the truth and it shall take away your freedom. It will make you a slave to an endless round of duties, of cares and responsibilities. It means study, investigation, toil, trial, trouble, self-denial and self-control.

With Pilate we may even ask,—“What is truth?” Is it not a delusion; a shadow on the mountain side; you try to grasp it and it is gone only to appear a little farther up? Is it the banner with the strange devise that the youth carries to the mountain top of human attainment and dying holds in his icy hands, lisping with his expiring

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breath "Excelsior?" It is indeed a banner with a strange devise but its strangeness has never lessened man's belief in its divine reality and worth or kept him from being a truth-seeker.

If truth comes to us with the olive branch of love and peace in one hand in the other she bears the sword of the spirit, and it is a double edged weapon, finer than any Damascus blade; a blade that cuts both ways sparing neither the individual nor society. For the call of truth is the call of life; it is a call to heroic action. It separates the forces of iniquity from those of integrity. It calls the statesman into conflict with the party spoilsman and all enemies of the Social Order. It calls the loyal citizen into conflict with intemperance, immorality and lawlessness. It makes the holding of public office a high and sacred trust, to be given only to the most reliable, temperate and efficient men and women.

It calls for a body of men in every community so firmly united upon the great issues of a growing Republic that all those in office shall feel such a moral support in the exercise of their duties that they shall willingly and fearlessly carry out the desires and ideals of their constituents. Yes, the call of truth is the call of life and of religion. It is heard in the highways and byways, in human hearts and human society.

The first great lesson that we need to learn in



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this matter is that truth is something large and grand and sublime; that it demands the open and teachable, the unbiased and unprejudiced mind. It demands not only the open mind but it demands the absolute trust of the person in its reality; in its being at one with that which is universal and eternal.

Kepler, the great astronomer said in the joy of discovery,—“Oh God, I thank Thee that I think Thy thoughts after Thee.” We may well say that mankind so far has thought a few of God’s thoughts after Him and that these have been of such a nature as to kindle in his bosom nothing short of a divine passion for larger and larger revelations.

In the life and writings of Dr. Holmes his sense of humor never prevented him from being a prophet of truth. At one time he was talking with a theological student who expressed some apprehension as to what course he ought to follow if he could no longer believe the things taught by his denomination. The Doctor advised him to look well to the pumps and if the ship leaked too much to abandon her. The young man thought that by following this course some permanent injury might be done to truth itself.

Whereupon the wise physician and author said to him,—“I did not know that truth was such an invalid. Does not Mr. Bryant say that ‘Truth

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gets well if she is run over by a locomotive, while error dies of lockjaw if she scratches her finger'?" This is what John Milton, the great apostle of freedom, meant when he said,—“Who ever knew Truth put to the worse in a free and open encounter. For who knows not that Truth is strong next to the Almighty.”

Our part then is not to be overanxious or fearful about the truth itself but we are to be supremely concerned about our attitude toward truth. We are to use great caution in accepting what anybody and everybody may happen to think or say about the great problems of life. On the other hand we are to use a like caution in rejecting what good and wise men and women say they have thought and experienced.

The men and women who have been able to get outside of their own shadows and able to transcend their personal dislikes and jealousies, their prejudices and selfishness; to such persons we may go as to those having authority; the words of the Master and of the great teachers of all ages must be our guides in the ways of knowledge and of life. Happy day when we too shall see as they saw and learn from their wisdom to think and judge for ourselves, and at first hand experience the freedom of the truth.

We are wrong in supposing that the man of positive science, the one who is an expert in the

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knowledge of the physical world has any advantage over the religious man. The warfare between science and religion, for well-informed minds, is over forever. We are coming to see that religion may be the warp and science the woof which enter into the garment of truth man is weaving, and that by joining their forces and influences man may quicken his advance from the known to the unknown; and that the individual through his knowledge of matter and his knowledge of spirit may emerge from the darkness of ignorance and superstition into the light of understanding and true wisdom.

This brings us to the one great lesson that Jesus was trying to impress upon the minds and hearts of his people when he said to them,—“Ye shall know the truth and the truth shall make you free.”

Jesus said that he was greater than Abraham because his truth was larger than Abraham's. We are not to forget that he also said that,—“I am not come to destroy the law or the prophets but to fulfill.” The fanatic cuts himself loose from the past and calls men to believe in his truth because of its very newness and strangeness. The truth-seeker allies himself, as did Jesus, with “all the good the past hath had” and calls men to a knowledge and obedience to truth that is larger and grander and older than the human race itself. He does not say that there is nothing new under

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the sun, but he does say that there is nothing old, and that truth is forever young and a tremendous reality. His motto is the same as the Apostle Paul's—"Prove all things, hold fast that which is good."

It is often said that we are living in a practical age; by this is sometimes meant that it is an age in which materialistic tendencies are in the ascendancy. However true or untrue this may be, and it is much truer than we wish it were, we may well believe that it is an age in which everything in the whole range of human history and present day life is being tested as never before in the light of the every day experiences of men and women.

This is a tendency that we should welcome for it can produce only good results when fully adhered to, for truth and experience are inseparable.

If we know better than we do; if great truths apprehended and not lived up to have been the chief stumbling-blocks in the way of human progress; it is also true that we often do better than we know; and so possibly out of these two conditions of knowing and doing and doing and knowing; out of their action and reaction upon our thought and life we may be finding our way onward and upward in the great scale of Universal life and Reality.

Is it not, after all is said, the truth that is known and loved and obeyed that can make us free and

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glad and brave and strong? This is what Jesus taught. It is the secret of the Christ life. It is as Rev. George MacDonald once said,—“Not any abstract truth, not all abstract truth, not truth its very metaphysical self, held by the purest insight into entity, can make any man free; but the truth done, the truth loved, the truth lived by the man; the truth of and not merely in the man himself; the honesty that makes the man himself a child of the honest God.”

Through obedience to the known laws of navigation the sailor finds his freedom from the breakers of the shore and the dangers of the deep; let him say I will ignore the chart and the compass and his way to freedom is cut off.

Through obedience to the known laws of astronomical observation the astronomer finds his freedom from the crude notions of astrology and is able to interpret to human minds our place in the Solar System and make plain to human understanding the wonderful movements of planets, satilites and stars and the phenomena of day and night, of summer and winter.

Through obedience to the known laws of physical, electrical and mechanical science the scientist and inventor bring many of the great forces of Nature under their control and command them to do their bidding and thus bring freedom, profit and pleasure to multitudes of men and women.

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Through obedience to the known laws of agriculture and the introduction of proper machinery the tiller of the soil finds his way out of servitude into freedom; his power is multiplied and his life is made larger and happier.

Through obedience to the known laws of health the human race can free itself from many of the ills to which man is subject.

Through obedience to the known laws of thought and states of human consciousness individuals can free themselves from many a delusion that has kept multitudes of men and women in abject mental, moral and spiritual poverty and servitude all the days of their lives.

Through obedience to the known laws of human brotherhood, profit sharing and arbitration the capitalist and laborer would no longer be in opposition to each other and would both be free to contribute more largely than they now do to the common welfare and happiness of their fellowmen.

Through obedience to the known laws and ways of the spirit, of faith, love and spiritual heroism, the human soul can enter into communion with the prophetic soul of the Master and with all holy souls that have lived since the world began.

The square blocks of truth cannot be rounded and never are rounded off by man, however hard he may try. He has learned through experience and experiment that until they are placed in their



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proper position with the other building material of character, their sharp corners remain sharp and tear and wound both his hands and his heart. He finds that freedom consists in placing them where they belong.

Jesus taught men that the most important condition for knowing the truth was the open and receptive mind, the childlike, teachable, humble and obedient spirit in the presence of all truth.

He was more anxious about his attitude towards truth than about truth itself; he was more anxious to feel that he was on God's side than to know that God was on his side, for his confidence in truth was the same as his confidence in God. He exercised great caution in accepting or rejecting what he found in the teachings of his people. He could truthfully say "Ye have made the word of God of no effect by your traditions" and as truthfully declare that he came not to destroy but to fulfill.

His was a free, brave, humble, strong and obedient soul, not bound by the letter of truth but living from moment to moment in the freedom of the truth on the highest altitudes of the spirit; ever believing that God never leaves Himself without witness in the world or in the hearts of His children, and that He scatters His divine revelations all along the straight and narrow way of toil, of trial, of trust, of struggle, of duty, of prayer, of worship, of love and of service.

## CHRIST'S INTERPRETATION OF GOLDEN RULE

*All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*  
—Matt. 7:12.

THE Golden Rule did not originate with Jesus, but it may as well have done so, for it had never meant so much to anyone using it previous to his time as it came to mean to him. He found it an indefinite and unhonored rule of conduct, as apt to be used in justifying a low as well as a high standard of living, and re-interpreted it as a law of the Higher Life, gave it a universal significance and left it among the timeless messages of his gospel of truth and love and service.

Certain forms of the Golden Rule are found in the Rabbinical writings of the Jews, such as,—“Do to no man that which thou hatest.” Rabbi Hillel, at whose feet Jesus sat as a boy and growing youth, said of the Rule that, —“It is the principle commandment of the law. All the rest is only commentary.” The Rule is not found anywhere in the writings of the Old Testament.

From the way Hillel mentioned the Golden Rule

## *Christ's Interpretation of Golden Rule*

we learn that there were those at the time and previous to the time Jesus lived who were familiar with the saying. It is said that the question was once put to Aristotle, who lived about the middle of the fourth century before Christ, how we ought to behave to our friends and that the answer he gave was this,—“As we should wish our friends to behave to us.” It is recorded that Thales, who lived more than three hundred years before Aristotle, when asked how men might live most virtuously and most justly replied,—“If we never do ourselves what we blame in others.” In the fourth century before Christ Isocrates, one of the ten famous Athenian orators once said,—“What it would make you angry to suffer from anybody else, that do not to others.”

When a disciple asked Confucius about benevolence he replied,—“It is love to all men,” and again he said,—“My doctrine is easy to understand,” and his chief disciple added,—“It consists only in having the heart right and in loving one’s neighbor as one’s self.” He was asked,—“Is there one word which may serve as a rule for all life?” and answered,—“Is not reciprocity such a word? What you do not like when done to yourself, do not do that to others.”

These comparisons prepare us for the larger meanings Christ put into a common and familiar saying which had been in circulation among many

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peoples for many centuries but which had seldom been regarded other than as of secondary importance; the chief thing that Christ did was to change it from a negative to a positive command, from a rule of conduct to a law of life.

The secrets of many hearts were revealed through Jesus because he possessed above all others a divine power which enabled him instinctively to get at the very inner meaning of many great and universal principles of life and conduct which had for thousands of years been but vaguely understood if understood at all. And where he far transcended the mightiest of all the prophets and philosophers and teachers of the world was in his unique and straightforward application of these principles first to his own life and then to the lives of his fellow-men.

It is obvious that the saying—"As ye would that men should do to you, do ye even so to them," has less meaning to one whose valuation of life is low than to one whose valuation is high. What one thinks and believes about himself, about others and about the life Divine; these are all determining factors in his actual conception of conduct, of duty and responsibility; in fact they are the determining factors in his application of truth to his own life or to the lives of others.

In order that we may understand what the Golden Rule meant to Jesus we must first take into

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account His idea of God and His conception of human life and human relationships: These, as we know, were of the highest and most exalted character. To His mind whatever added to the worth and sacredness of human life; whatever helped the individual on his or her way through the difficulties and trials of life; whatever gladdened, ennobled, enriched and deepened a human soul; whatever brought beauty, harmony and peace into human relationships;—everything that called the individual away from the husks of unrighteousness and the lower satisfactions of the body, mind and spirit and made the Kingdom more possible; to Jesus, whatever helped to accomplish these wise and beneficent results in human lives or in human relationships was of great value and everything in thought and in custom and in belief and in practice that failed to do so was worthless and less than worthless, was positive evil.

We have to acknowledge that the Golden Rule taken by itself is somewhat abstract,—“As ye would that men should do to you, do ye even so to them;” it is indefinite and is not a truth having one and only one meaning for everybody but easily lends itself to a great variety of meanings. It means more and contains greater possibilities to the one whose valuation of life is high than it does to the person whose thought of life moves in the

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lower realms of expediency and mercenary enterprise.

It is evident that Jesus did not place much emphasis upon any rules of conduct as such; to him the important thing was for an individual to have the right spirit, the true motive and the unselfish desire. He never made the mistake of confounding the ways of the spirit with the formalism of the letter; to him obedience to law was simply one of the necessary stepping stones to a higher freedom of the spirit and a greater spontaneity of living. He placed great emphasis upon "the abundance of the heart;" "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

To Jesus then, conduct was but an outward expression of life which was determined by inward conditions, and to Him these inward conditions were of superior importance; they were like the tree and its fruit and were inseparable one from another; "A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit." Jesus was supremely concerned in making the tree good; He was forever dealing with the causes, the inner sources of life, and so we conclude that to him the Golden Rule meant more than a mere rule of conduct that could be accommodated to



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most any standard of living, as might be expressed in such a saying as, "I will do him as he has done me, and worse;" to the Master of the art of living it meant a law of life, a principle having to do with the "abundance of the heart," and always called for the highest and best.

Jesus recognized that some would interpret this saying as meaning that one was to do good to those from whom good might naturally be expected in return and so he said to them at once,—“If ye love them that love you, what thanks have ye? And if ye do good to them that do good to you, what thanks have ye?”

Doing unto others as ye would that they should do unto you required something more than this mere commerce in human affection; however beautiful this was or might become among friends it was not enough to ensure the universal happiness and well being of mankind; one was not to do evil unto another who was disposed to do evil unto you; one was expected even to return good for evil. That is, the feeling of vengeance and the spirit of revenge should not be present in our consciousness, or be allowed to influence our attitude toward others or affect our dealings with any of our fellowmen.

In short it means that we are not to lower our standards of life and conduct because others do; we are to determine never to be debased by permit-

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ting others to make us hate them; we are not to place ourselves on the level of those who would demand revenge for every real or imaginary wrong others may do us; we are to keep the reciprocity of our thoughts, words and conduct on a level with the higher valuations of human life and not on a level with the lower valuations.

This is what Jesus must have meant when he said to his disciples, "Love your enemies." This was one of his ways of applying the deeper meanings of the Golden Rule to the lives of men and to human relationships.

Here as elsewhere, we may fail to understand the full significance of the thought of Jesus because we do not look for the main truth, the central idea that he was trying to impress upon the minds and hearts of the people; and is it not all too true that we often forget his figurative manner of speech and so many times spoil the lesson by a too literal interpretation of his words?

We often hear it intimated that it is too much and even absurd to ask anyone to turn the other cheek; to give the second garment; to go the additional mile; or to love an enemy; but what is the principle involved? What is the central idea at the heart of it all, the one great truth that Jesus was trying to teach?

Is it not the overcoming of evil with good? Is it not trying to cure anger and bitterness with

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gentleness and the strength that comes of self-control and self-mastery? Is anger, contention, and strife ever overcome simply by adding more anger to anger, strife to strife or contention to contention, any more than fire is extinguished by adding to it more fuel? And more than all this what is the effect of ill-will, expressed or unexpressed, upon the human heart and upon human lives?

Is there anything that will so detract from the sacredness of human life, or so disfigure the human countenance as will hatred? And if it become the habit of thought and conduct is there anything that has the power to do and will actually do more to destroy the gladness of life and the joy of living than the feelings of bitterness and resentment and anger?

We wholly misunderstand the thought and belief of Jesus in this connection if in these teachings we consider that he makes gentleness, patience and non-retaliation synonymous with weakness and inefficiency for his most evident thought, expressed in all he ever said or did, was that the true strength and worth and nobility of an individual should be measured by his self-control and not by his unrestrained passion.

This then, in part, is what Jesus meant to teach in his handling of the law of life as set forth in the Golden Rule—namely—that we are to do more than to do good to those who do good to us; we

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are also to refrain from doing harm to those who would do us harm, and even cherish the spirit of good-will toward those who have not manifested friendship or good-will toward us. A high valuation of life urges this way of thinking and believing and favors this method of action and its justification is found in the positive good it accomplishes for man and for mankind. It is a law of life; it is both law and prophecy; it is the will of God, the "categorical imperative" of the Eternal in human hearts.

"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Do not wait to see HOW men are going to treat you before you decide HOW you will treat them. Decide HOW you desire and long to be treated in your heart of hearts and go about putting your desire and longing into your treatment of others.

If you have been illtreated you have experienced at first hand the disagreeable and painful sensations of such treatment; therefore, determine that you will never be guilty of treating another in a like manner and so have the satisfaction of knowing that you have not caused in other lives the same kind of disagreeable and painful sensations which you have had to endure.

If you want sympathy and friendship do not allow the fountain of friendship and sympathy in

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your heart to become parched and dried because you sometimes fail to receive them from others.

Do not allow your failure to receive them at any time to influence your conduct toward any of your fellowmen; "Man's part is plain—to send love forth,—astray, perhaps: No matter, he has done his part." Say to yourself,—I will give to others what I need, what I desire, what I long to receive for myself, and I will keep giving, in season and out of season, never doubting but that in so doing I follow in the footsteps of the Master of men and fulfill the law of life and of love and obey the will of God.

We may say that others are not worthy. No matter about that. The only question of importance is, Are you worthy to receive what you now know all men owe each other, and have you the willingness and courage to square your thought, your belief and your conduct to this law of life which you are now fully convinced ought to actuate the lives and deeds of all men? In this way and in this way supremely you are to build up the Kingdom on earth. This is the straight and narrow way that leads to the more abundant life of the spirit, for yourself, and in the divine consummation of the ages for the entire human race.

Our real danger lies in living too much in small circles whose radii do not extend beyond our own personal likes and dislikes. In circles whose line

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of circumference limits our vision and shuts out the great world of ideas and ideals; the great throbbing world of Humanity. The great test of human worth and serviceableness in the Social Order is to be able to possess ourselves of another's point of view; not only that we may see ourselves as others see us but that we may see and understand the lives and problems of our fellowmen.

What is needed in the realms of capital and labor today is not so much the organization of one party to protect itself against the other party as the cultivation of a genuine interest and regard in the hearts of all for each other. The laboring men need to more fully appreciate the stress and strain, the mental effort and anxiety it takes to carry on a large business enterprise. The employers need to remember that they are dealing with human lives and human hearts and not with human machines, and that many of the noblest children of God are found among those with whom they have to deal.

According to Christ's interpretation of the Golden Rule all must have the right spirit toward each other; the spirit of good will must permeate human lives and human relationships. It is true as a noted writer said that,—“Christ gave to men not a code of rules, but a ruling spirit: not truths, but a spirit of truth: not views, but a view.” In all walks of life and under all conditions and cir-



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cumstances the Golden Rule calls for the highest and best in thought, in belief and in conduct. It places the highest valuation upon life and makes many exacting demands upon the spirit of man. It demands the giving up of lower standards of living for higher ones. Its face is set against all compromise with wrong doing and condemns a sordid and mercenary spirit. Hatred it stigmatizes as the poison of the soul. Human Brotherhood, based upon good will and a respect for the rights of all, it declares to be an ideal as necessary as it is beneficent to the growing life of humanity.

Any great principle or truth in order to become a mighty power for good in society must be embodied in individual lives. The principle or truth must first make its permanent abode in the inner consciousness of men and women. It must become "the abundance of the heart" and from there, as a natural point of departure, go forth among mankind as a divine influence and a holy contagion. "Let us live such a life," some one has said, "that if everybody in the world lived the same life the world would be complete and perfect." And Emmanuel Kant said,—“Act as though the law by which you act should become a universal law of Nature.”

All this and more is involved in Christ's interpretation of the Golden Rule; it is sound common sense, good philosophy and practical religion and

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is as truly wonderful in its application to the life of society as it is to the lives of individuals; however, we find ourselves in perfect agreement with Christ in affirming that in the final analysis the individual is the unit of power and influence in the world. It is through the united efforts and influence of many individuals that God's laws are to be obeyed; that God's purposes are to be fulfilled, and that God's Kingdom of truth, righteousness and love is to come in the lives of men and in the affairs of nations.

Community life is individual life written large; national life is individual life written larger; international life is individual life written still larger. The same laws apply to international life as apply to individual lives. The Golden Rule, as interpreted by Christ, holds throughout and makes a like demand upon a Commonwealth of Humanity as it does upon the life of an individual.

The one and supreme lesson we are always to keep in mind and seek to embody in our own words and deeds and in the lives of men and in the affairs of nations is simply this,—how much of the spirit of fair play, of good will, of honesty, of justice, of sincerity, of love, of Christlike service and sacrifice are we willing and anxious to put into these relationships that we sustain to each other as members one of another and as citizens in a Commonwealth that is Divine!

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Inspired by this deeper interpretation of the Golden Rule and stirred by its larger challenge shall we not live from day to day more nearly as we pray; more nearly as we in the most exalted moments of our lives supremely desire to live—yes—more nearly as we ought to live as disciples of Jesus and as children of His God and our God, of His Father and our Father.

## CHRIST'S METHOD OF JUDGING INDIVIDUALS

*Why beholdest thou the mote that is in  
thy brother's eye, but considerest not the  
beam that is in thine own eye?—Matt. 7:3.*

THE act of judging is as natural as the act of breathing and may be as wholesome and as life giving; yet, how many people actually breathe properly or judge as they ought? A person can no more stop judging and remain an intelligent and moral being than he can stop breathing and remain a natural physical being. However, as there is a right and wrong way to breathe there is also a right and wrong way of exercising the judgment.

We are not to suppose that Jesus admonished his hearers to refrain entirely from the act of judging each other when he said to them,—“Judge not that ye be not judged; for with what judgment ye judge ye shall be judged;” for no one seems to have used this faculty so often or so unreservedly as did he. It is, we believe, the meaning and the manner of judging and the right and wrong way of judging and being judged that Jesus cared

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especially to call attention to and make clear to the minds and hearts of his listeners.

The words of our text and what follows them in the same chapter show this to have been his unmistakable purpose. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? And how wilt thou say to thy brother, Let me pull the mote out of thine eye; and, behold a beam is in thine own eye?" These words are followed by the advice for a man to first remove the beam from his own eye before trying to remove the mote from the eye of his brother. It would be hard to find two more expressive words than "beam" and "mote"; beam standing for something very large and mote for something very small. It is clearly indicated that the first and most difficult step to be taken in this process is that of removing the "BEAM."

While Jesus recognized that a very great deal of the judging indulged in was of a thoughtless and harmless nature, on the other hand he must have keenly felt how useless and often times how perverse it might grow to be; especially when indulged in by persons given to passion, unrighteous anger, unsympathetic feelings and uninspired ideals.

It is the hardest possible thing for one to form a right and just estimation of his own life and

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worth, say nothing about another's; at one moment he may think too highly of himself and again, he may think too meanly of himself. Verily our physical condition too often determines our judgment of ourselves and of others. Many of the harshest and most unjust criticisms we hear are traceable to the diseased condition of our nerves.

Again, man is so apt to judge another in the light of his own superior strength, talent, virtue and the like. Thus we may find a physical giant looking with contempt upon all physical weakness in his brother man. A man with a talent for invention may undervalue all who have not this gift and another may have unusual endowments of many kinds and may judge others only as they appear to him in the light of such qualities. Because my strength, my talent, or my special capacities may be superior to those of others it may and often does happen that their positive characteristics are superior to my special weaknesses and lack of ability; another's strength may be my weakness, his qualities of mind and accomplishments of life my despair.

To take the beam out of one's own eye here is to be able and willing to view one's deficiencies in the light of another's virtues and your own virtues in the light of his deficiencies. It is a difficult task. It means absolute sincerity with ourselves and with others. Yet, I take it that this is



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just the ideal placed before us by the Master when he demanded that the beam be removed from one's own eye before any attempt be made to remove the mote from another's eye. "Make your criticism (said Miss Mary E. Wooley) constructive, not destructive. It is for you to make the world better. And the only possibility is to discover Jesus' way and to do your share in making it the way of our common life."

We are all more or less apt to misunderstand, and so are often guilty of misjudging the lives of our fellowmen. It is so easy and so satisfying to take for granted what we hear about another and so hard and disconcerting to take the time and pains to find out for ourselves what is true and what is untrue and so very difficult to hold our judgment in suspense until we do know the truth. Judging without reliable evidence is productive of much harm and no little suffering in the world, and besides it is a most unrighteous and pernicious thing to do. Dr. Minot J. Savage was absolutely right when he said that,—“Suspended judgment, waiting for evidence is the last and highest result of intellectual culture and educated self-control.”

Jesus declared that a person shall be judged in the same way he judges another. If your judgment is biased and based upon unreliable evidence, in return you will be judged after the same fashion; your very judgment of others is verily a judg-

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ment upon yourself; it is as a boomerang aimed at another's heart that returns to wound your own; it reveals your true purpose and character to the world: It is as a beam, something very large, in your eye as compared with the mote, something very small, in the eye of the person so judged.

Are not our judgments of others many times only a civilized way, so to speak, of taking revenge upon our fellowmen because of some actual or supposed injury they may have done us? Instead of rushing to the open combat or to the duel as formerly we might have done we merely assume a more polite role.

In no way overlooking the fact that there is much dishonesty, cruelty and wickedness in the lives of men and women that is sad to contemplate, the man least worthy of our confidence and affection is the one who is forever suspecting his fellowmen of dishonesty and infidelity. A person may rob, ill-treat, or lie about you, nevertheless, he in reality is the one who in the end suffers and is to be pitied. Often times it happens that the shortcomings or perversity of one individual are, as it were, foisted upon humanity as a whole; the wrong doing and perversities of the individual thus often blind us to the goodness and virtue that the large majority of our fellowmen actually possess.

Most of our acquaintances are people of good intentions and fine qualities of mind and of heart

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and may be regarded by us as being truly representative of the world at large; if this were not so there would be no stability or safety in our public institutions, our homes or in our Social Order.

It is the view we take of our own lives and the lives of those about us and of the great world of seen and unseen Realities, in which we live and move and have our being; it is this view in all its beauty and wonder and divine suggestiveness that is the determining factor in our method of judging each other and which proclaims to the world whether or not we have adopted the Christ Method and judge others as we really want others to judge us. As our lives deepen our view broadens and we grow less and less ready to entertain hasty or angry feelings against any of our fellowmen, and as our own purposes and ideals become more real and vital we experience a decided unwillingness to judge others in an unjust or in an unsympathetic manner.

We have already spoken of the fact of how difficult it is for one to know and judge his own life properly and as we study human conditions we find the factors almost infinite that seem to debar us from obtaining a correct understanding of our neighbor's life and true worth.

Every man lives an unseen life known not even to his most intimate friends. No two persons are

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just alike; no circumstances, no surroundings just the same in which all men are placed and compelled to live and work. The birth, education, inheritance, inclination and disposition of one differ so widely from those of another; and furthermore the likes and dislikes are so different that it is almost a miracle that men know each other as well as they do.

It is difficult for one who has never felt the necessity of laboring for his own support to interpret the experiences of another who perhaps has never been free from this obligation. A person may have been the child of wealthy parents, brought up in luxury, surrounded and conditioned by all that riches are able to do for an individual: It is hard for such a one to understand or to judge correctly the life of one who never enjoyed similar advantages.

My abstaining from the use of alcoholic drinks entitles me to no praise if I never have had any desire for them or been so placed as to be overtempted by them. On the other hand, a man seemingly born with a weakness that causes him to indulge in their use or is so circumstanced to make it very conducive for him to do so, is decidedly entitled to much praise for any attempt he may make to overcome the temptation, regardless of the many times he may fail to effect his purpose. I

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may misjudge him because I misunderstand the real nature of his struggle.

This is true in many other instances and many souls are holding out under adverse conditions that would submerge their critics; often times there may be more virtue in one man's failures than in another man's victories,—then—

“Judge not the workings of a brain  
And of a heart thou canst not see.  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won field,  
Where thou would'st faint and yield.”

Again, where sorrow and sickness and bereavement have not intruded upon the life of one individual and have upon the life of another the former will often fail to comprehend the life and feelings of the latter. Furthermore, the person who attempts but little can hardly be expected to enter into the experiences, the anxieties and the depressions of the one who attempts much in order to enlarge his own life and to serve others. And how true it is that a person of a fine and delicate and sensitive nature is often misunderstood and misjudged simply because we are unable to appreciate what a deep impression certain sentiments and experiences make upon such a personality that make little if any impression upon our own lives.

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This is but a brief portrayal of a few of the many conditions and circumstances under which we are placed and in the presence of which we all stand and are to judge and be judged.

If we only could have listened to Jesus as he spoke directly to his disciples and to those about him in regard to the matter of judging and being judged and could have caught that inexplicable and subtle meaning that flashes forth from a great and sympathetic nature and could have felt something of the glow and inspiration of his words as they came forth from his very heart of hearts we would be better able to interpret their larger and truer meanings,—“Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? And how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

If you judge without sufficient evidence, or are hasty, unjust and unsympathetic in your judgment of others you do but pass sentence upon yourself and neither the mote in your brother’s eye nor the beam in your own eye are less conspicuous than they were before; on the other hand, if you are careful as to the evidence, just and sympathetic



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in your estimation of the shortcomings of others and frank and sincere in the presence of your own, there will be some possibility and some probability that both the mote and the beam may be cast out together, and the judged and the judging enjoy a clearer, a truer and a diviner view of each other's life and personality.

This is the only wise and sane way in which to judge anything or any person. It is the righteous and sympathetic judgment. We think it is the correct interpretation of our text and we believe it expresses the very spirit in which it must have been uttered and in this interpretation we find the Christian way of judging and being judged.

It is a broad and sympathetic interpretation of human life that Jesus called for and in which we are to find the cure for all judgments that are of a small and damaging nature, and which visit the poison of their sting upon both parties.

Human life and human judgment at their best are imperfect. Human affairs and human conditions to say the least are transitory and insecure. Today one may be surrounded by all that makes life bright, interesting and delightful; tomorrow it may all be changed. Today fortune may smile upon one; tomorrow it may frown. Human life at best is weak and frail needing human sympathy, human support, human care and affection. There are none so strong that they can live without

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these aids and supports and none so weak but that they may be helped, strengthened and uplifted by them.

We no longer cling to the old belief in a great Day of Judgment for the entire human race. We must and do believe in something more real and more rational and because more rational and more real more awful and sublime. We believe that every day is "Dooms Day" and that "each day we set up the type that leaves a printed page," and that every word and every deed pronounces judgment upon itself and in larger ways than we can imagine best owes its own rewards and administers its own punishments.

Things are so ordered that we are forever passing judgment upon ourselves and the office of the "Recording Angel" is simply to write down this judgment for our instruction and admonition in the larger ways of the spirit.

During the great inspired moments of human life God has whispered to the human soul of a judgment that is more than righteous and more than sympathetic: He has whispered of a judgment fashioned and controlled by the eternal law of love.

No one could judge more severely than did Jesus, yet no one has ever been controlled by such a profound love for man as was Jesus. Jesus desired this divine affection for himself and never

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withheld it from another. It is said that he looked upon the rich young man and loved him, yet what did he require of him! To Simon Peter he said,—“Lovest thou Me Simon Peter” and Peter replied “Lord Thou knowest that I love Thee,” yet Jesus spoke to him of betrayal.

There is no hatred, no bitterness, no malice evident in the severest words of condemnation Jesus ever uttered. If we think there must have been we have failed to comprehend the depth, the height and the breadth of his life and personality, or have taken for granted words attributed to him that are found in many parts of the New Testament to which he never could have given expression.

A judgment fashioned and controlled by the law of love! This is the emerging idea in our consideration of Christ's method of judging individuals. He taught that the law of love will bring insight and understanding into the method of judging. It will open our eyes to the latent possibilities in human existence. It will call our attention to the limitations that hinder growth. It records with sadness the many desires and ambitions and aspirations that have been driven out of human hearts by “Man's inhumanity to man.” The spirit of love in human hearts views with pity the vast amount of unresisted wrong that keeps great numbers of men and women and boys and

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girls in the twilight zone of immaturity and immorality, and forgets not those who entertain high and noble aims that are never realized but who remain loyal and true to their ideals regardless of discouragement or cost or defeat.

In the scales of Justice may only be weighed the cold and bare facts of human conduct and achievement, but a judgment fashioned and controlled by the law of love is not satisfied to stop there; it is forever reaching forward into the realms of insight and faith and tries to measure man in terms of what he sincerely longs to become in the innermost recesses of his being.

The poet Browning in his "Rabbi Ben Ezra" has just the right word for us here;—

“For thence—a paradox  
Which comforts while it mocks,—  
What I aspired to be,  
And was not, comforts me!”  
“All I could never be,  
All, men ignored in me,  
This, I was worth to God.”

Oh, that we might look more than we do for the positive good in the world and in human hearts and learn to distinguish more carefully between eccentricities of being and blemishes of character. Oh, that we might bear and forbear, forgive as we hope to be forgiven, be perfectly sincere with

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ourselves and our friends, and by a holy contagion of love and good will make it less possible for evil to flourish and more possible for the good to triumph!

The genuine teachings of Christ can all be universally applied to the conduct of man and the affairs of the nations and the lesson of our text is no exception. In parable, discourse and prayer the Master was true to the one and supreme purpose of his mission; the purpose of establishing the Kingdom of righteousness and love in human lives and in human relationships.

In making this purpose "the way of our common life" we shall find ourselves being guided to the hidden sources of spiritual life and power. Then the supreme purpose of his life will be the supreme purpose of our lives and we shall be willing and anxious to live as he lived, to love as he loved, to judge as he judged, serve as he served and worship and obey as he obeyed and worshipped.

We shall then know ourselves to be children of the Higher Life if we practise the divine reciprocity of love and service; and likewise, our's shall be the undefiled rewards of the spirit; rewards never withheld from the kind, the brave and the true.

"Then give to the world the best you have,  
And the best will come back to you."

## BREAKING THE WORRY HABIT

*Be not anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.*  
—Matt. 6:34.

WE are to ask ourselves if the worry habit can be understood and mastered? Can we find both its causes and its cures; or are we bound to the habit by the shackles of an inexorable fate? As it is a habit more or less common to all and is a habit that no one cares to cultivate all are interested in having it investigated and analyzed, and if possible eliminated from their lives.

We have a remarkable description of the worry habit in the words of our text, taken from the revised version of the Bible in which the word “anxious” is substituted for the word “thought.” What is said in the rest of the chapter justifies the assertion that Jesus had in mind thoughts dominated by nervous anxiety, the over-anxious thought and that his attack was upon worldly anxiety of all kinds; an anxiety that prevents people from possessing the more abundant life of the spirit.



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Some have misunderstood the saying and have interpreted Jesus as having declared that no thought or consideration of the morrow was natural or legitimate. This evidently was not his intention. What he was trying to impress upon the minds of his listeners was this;—not that all thought of a coming day was wrong, but that any thought of the morrow that embarrassed the thought or depleted the energies of today was wrong and that the difficulties and duties and opportunities of the day should engage the whole life and strength and courage of the individual, and that those of tomorrow should be met in the same way when they arrived.

It is as if he had said,—Be not anxious for the morrow; it will confuse thought and over burden life to carry the problems and difficulties and obligations of two days at the same time; let happen what will tomorrow, put your whole heart and mind into the work of today, and abandon yourself to its tasks and privileges and joys and have no fear but that you will have strength and wisdom given you to do the same in the future; this, in very truth, is the best way to prepare for the work of tomorrow.

Worry and anxiety were written on the faces of those to whom he was speaking, and as one who understood what was in man Jesus spoke straight to what has always been one of the greatest weak-

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nesses of mankind and one from which they are forever trying to rid themselves. Yes, worry in all its forms must ever be regarded as one of the chief enemies of human life and happiness; consequently, freedom from the habit a consummation earnestly to be desired and eagerly to be sought.

It was Rev. George MacDonald who said that,—  
“No man ever sank under the burden of today. It is when tomorrow’s burden is added to the burden of today, that the weight is more than a man can bear.” “Why wilt thou be concerned beyond today,” said Martin Luther, “and take upon thyself the misfortunes of two days;” and Dr. Edward Everett Hale once said to a friend,—  
“Never bear more than one kind of trouble at the same time. Some people bear three kinds; all they have had, all they have now and all they ever expect to have.”

It is one thing to describe the worry habit, and another thing to say how it is to be overcome, and still another and a very different thing to actually and effectually put into operation the life giving forces in our lives and in the lives of others that shall eventually emancipate all of us from the causes and consequences of the worry habit.

All are willing to admit that there are causes enough for worry; things are not as they ought to be; Hamlet was not the only one who could find reasons for saying,—

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“The time is out of joint: O cursed spite,  
That ever I was born to set it right!”

There are rumors of wrongs and actual wrongs in the world; there are great principles of government and social science that are constantly being disregarded; there are a multitude of causes in both private and public life, in business and professional life that are constant sources of trouble and worry and which try the temper and the patience of individuals.

That we may better understand our subject let us say at once that there are real causes for worry and imaginary ones. And what of the fanciful or imaginary ones?

We cross so many bridges that turn out to be phantoms of the imagination; we borrow so much trouble that alone is created in the borrowing, forgetting what the aged man of ninety said that he had had a great many troubles during his long life but that most of them never happened. We stand within so many shadows caused by our own superstitions and earth born fears passing between ourselves and the sunlight of the upper skies.

We are suspicious over much; we suspect our fellow-men of wrong motives, of wrong doing when they are perhaps doing much better than we could or would do if placed under their circumstances; we lack confidence in ourselves and in our friends;

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fear and ill-will and distrust and worry rob the mind of its needed rest and the body of its needed strength.

We vainly imagine that if we were only somebody else or somewhere else, or surrounded by other circumstances and friends, amid new scenes and new opportunities,—then we might live more nearly as we ought to live and at heart, in a half-hearted way, desire to live; or we might so live had we the ability, the genius and the advantages of those who seem to be the more favored sons and daughters of the human family.

From a few of the so-called imaginary causes we turn to some of the real ones, and here our list is exceedingly long. We have time, however, to give but a few examples.

Ill-health, disappointment, suffering and sorrow occupy prominent places on this list. Then there are the actual duties and burdens of the day and of every day and the unmitigating round of care and responsibility, which at times seems almost like a dark Nemesis hovering about and above individual lives ready to rejoice at human weakness and to glory at human discouragement.

There are those who have wealth and are burdened by the publicity and notoriety that it brings with it, and may be in a constant state of unrest lest some turn of fortune leave them penniless. There are others who are neither rich nor poor

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who have not the nobility of soul to accept the stern logic of their position but are forever living behind a vapor cloud of conventional cant, the very transparency of which does but reveal lives of worry and abject servitude.

And then there are the great majority of men who live on what they earn from day to day; whose occupations, to say the least, are not permanent, economic conditions are not all that they ought and might be, food, shelter and clothing must be provided for the family, bills must be paid and some attempt must be made to gratify the higher incentives and needs of mind and spirit.

It is not at all strange, owing to the difficulty of providing the actual necessities of life, to say nothing about anything else, that men should often regard the tasks of life as hard and burdensome, and as such they inevitably become sources of anxiety and worry. Thus, worry may be the result of imaginary wrong or imaginary good that may or may not happen to the individual; it becomes a real worry when it grows out of actual problems, hardships and sorrows.

One person may worry over the approaching end of the world; another may worry over the dawning light of the next day that shall find him unable to bear its burdens and fulfill its obligations. We choose to call the former an imaginary worry and the latter a real one: Allowing this

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to be true, it is nevertheless a fact that both individuals may experience the same degree of suffering: Is this not the paradox of worry?

When we come to speak of the remedies for worry we need first of all to fully persuade ourselves that worry for any cause whatever is unnecessary and unreasonable, and that in overcoming the worry habit we do but assert the true qualities of free and rational and superior beings.

This is all the more evident to us when we come to see that worry adds nothing to human life and power and welfare but is a constant drain upon its vital energies. It is also the germ of many petty vices and weaknesses common among mankind,—such as envy, jealousy, suspicion, fear, revenge, prejudice, impatience, anger and even hatred. Worry is to human life somewhat as frost is to vegetable life, or as cold benumbs the body so worry benumbs conscious life and effort. Worry interferes with the natural and normal functions of the body; men have died from nothing but over worry and from fear: Shakespeare's expression,—"Freeze thy young blood" was more than a poetic fancy.

Worry is the rust of life that eats into its beauty and charm; it is as a cancer that destroys life and ambition; it is as a poisonous disease devitalizing and undermining the best part of human life, its naturalness, its joyousness, its glad expectations



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and its immediate participation in what is good and true and beautiful; it is constantly taking from life and never adding anything to life: It is a parasite growth; *it is an enemy of the soul.*

Ah! But some one may say, I can easily see why I should give up the imaginary worries and anxieties, and I wholly agree with you in what you say about the effects of any kind of worry upon human life, and I believe it to be all unnecessary and unreasonable,—but after all is said the real worries are too real; if others only knew how real they really were they would hesitate a long time before telling me to overcome them or become their master. No one's difficulties are quite so hard; no one's problems are quite so exacting; no one's circumstances quite so trying; no one's burdens are quite so heavy as are mine.

This is indeed an honest confession and awakens a response in many a heart; in fact the most striking thing about it is this,—it is just what everybody, no not everybody, but most everybody thinks and believes to be true of his or her own individual life. Is there not something wrong about this confession? Is it not right here and now that the first move in breaking the worry habit can be made? Can we not, by an act of thought and will and by a prayer of the spirit extricate ourselves from this vast majority of deluded mortals?

“An ancient fable tells the story that once,

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many years ago, all men and women were permitted to throw off their burdens in a heap, and then to choose from the pile any other that they preferred. It was only a little while before they all returned and begged to carry their own old trouble once more. The fable concludes by saying that, each heart knows its own bitterness; but who knows that his own grief is bitterer than that of his neighbor.' The truth embodied in this ancient fable if never lost sight of would greatly reduce the proportions of our troubles and at the same time broaden and deepen our sympathies for our fellowmen; it would also enable us to bear our own cares and responsibilities and sorrows with less fret and worry and help others to do the same. It is when the yoke is easy that the burden is light.

Another and an important step in this reformation is taken when we learn to dwell less upon the abstract phases of life and thought and give our undivided attention to the practical and concrete. Both philosophy and theology have seemed dull and uninteresting to men because they have in large measure missed the point of contact with real human life,—with human life as it is and not as someone thinks it is or ought to be.

The writers of Ideal Republics and Utopias and the dreamers of socialistic schemes sometimes forget that it is not the system that makes the citizen so much as it is the citizen that makes the system,

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and that a Republic becomes ideal and remains so only because there are ideal men who manage its affairs and shape its destiny. Reformers and those who are working for the public good often fail to find the point of contact,—wanting to accomplish everything at once they accomplish nothing practical and frequently end in utter discouragement.

Worry and confusion are many times the result of not finding where to begin upon the problems of life, upon its duties and obligations.

A person may be passing along a thoroughfare in one of our large cities. The sidewalk may be crowded with people going and coming, this way and that. It is all somewhat confusing and bewildering to him until he bethinks himself that each one of the vast crowd about him is an individual like himself, going about his business, having similar desires and hopes and living in much the same way as he lives, and at the close of day finding his home and his friends the same as he expects to do. Viewed in this way there is no longer bewilderment, confusion or worry in his mind and it all becomes a beautiful panorama of practical human life.

There are many who look out upon the great questions of modern civilization, the great anticipations of the human heart and the great mysteries of the Unseen in much the same way as a

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man looks out upon the crowded street, and some find the point of contact and others do not.

Here is a terrible condition existing among the prisons of a country. A Miss Dorothea L. Dix sees where to begin and low confusion and worry give place to well directed effort.

Here is the dark and discouraging tenement problem of a great city. While many people wonder and talk and become bewildered about it a Jacob Riis studies the actual conditions and soon publishes to the world his story of "How the Other Half Lives" and the tenement problem is no longer a matter for conjecture but has become a concrete and practical reform movement.

Many people indulge in vain anxiety and worry over the negro problem; meanwhile Hampton and Tuskegee quietly send out hundreds of individuals in whose lives the problem has already been solved, and through whom hundreds of others will be reached and transformed into intelligent and loyal citizens of the country.

Here are the serious problems of Capital and Labor. While wild-eyed agitators are stirring up enmity and ill-will among the people far-sighted and courageous employers are sharing their confidence and management and business with their employees and the solution of these problems is only a matter of time.

It is much the same way in whatever we think

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or do. When we have found the point of contact; whenever we feel that we are doing just the right thing in just the right way and at just the right time, then anxiety and worry are out of the question and we become confident that tomorrow, with its duties and events and experiences will take care of itself.

And this point of contact comes to everyone in the form of his or her Nearest Duty,—and duty comes unattended and alone. When one duty is accomplished another is born in the process. One by one they come. To theorize about them may not be wrong, but to neglect them will confuse life and cause only trouble; furthermore, the larger and nobler ends of life will be defeated by so doing. A person desiring to become a mathematician will never be able to comprehend a problem of Euclid if he neglects the lessons that are given him to do from day to day.

It is not unlike this in all the affairs of our daily living. The larger thought, the larger experience, the serenity of mind, the repose of spirit, the discipline of will and emotions, and the broad horizon's grander view are not acquired by those who neglect the simple and practical and concrete duty, however meaningless or menial it may, at the time, seem to be.

How these neglected duties have the power to

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rise up and witness against us, and at the same time with a kind of stern patience wait for us to acknowledge their presence and importance by no longer remaining indifferent to their wise and beneficent demands.

“One by one thy duties wait thee;  
Let thy whole strength go to each,  
Let no future dream elate thee,  
Learn thou first what these may teach.”

Shall we then not find the inner meaning of these words of Jesus,—“Be not anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof;” sufficient unto the day is the task thereof and sufficient unto the task shall be our strength: Shall we not discover in these words and in their application to our lives one of the timeless messages of the Christian Faith? And because the Worry Habit works havoc in our bodies and thoughts and emotions and conduct and character shall we not, in all possible ways, determine to emancipate ourselves from the Habit and free ourselves from its strangle hold upon our lives?

In order to do this we must have vision, faith and courage; we must “See all, trust God, nor be afraid,” we must learn how to cultivate the fruits of the spirit and in the spirit of the Master quietly and bravely and hopefully go onward and upward



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day by day in the royal pathway of life and truth and duty and love and of service.

When we are able to do this we shall become free and rational, obedient and loving children of Him who is able and willing to do for us exceeding abundantly above all we can think or ask or imagine.

### *Hour by Hour.*

God broke our years to hours and days, that

Hour by hour

And day by day,

Just going on a little way,

We might be able all along

To keep quite strong.

Should all the weight of life

Be laid across our shoulders, and the  
future, rife

With woe and struggle, meet us face to face

At just one place,

We could not go;

Our feet would stop; and so

God lays a little on us every day.

And never, I believe, on all the way,

Will burdens bear so deep

Or pathways lie so steep,

But we can go, if by God's power,

We only bear the burden Hour by Hour.

*George Klinge.*

## SIGNIFICANCE OF SELF-LOVE

*Thou shalt love thy neighbor as thyself.*

—*Mark 12:31.*

IF there is to be any real progress in human lives or in the Social Order suspicion, envy, ill-will and hatred must be overcome by the permeating and expulsive power of a wise and intelligent love. The highest possible value is given to the virtue of love in the timeless messages of the Christian Faith.

To the mind of Jesus there was nothing weak or sentimental about the virtue of love. To him true love was only possible to the strongest, the best and the bravest. It was the great binding force between human lives and the connecting link between God and man. To him there were no greater commandments made known to mankind than the two great commandments of love to God and love to man; and the second was equal to the first.

A disciple, interpreting this second commandment to others, said,—“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And

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this commandment have we from Him, That he who loveth God love his brother also.”

St. Paul, more than others, caught the inspiration of Christ's teachings on this subject and poured forth his very soul in a great Symphony of Love, in his first letter to the Corinthians, that is one of the best appreciations of the true nature of the Gospel of Christ that has ever been given to the world. Among the many sayings of the Apostle on the subject of love we find these that,—“Love worketh no ill to one's neighbor, therefore love is the fulfilment of the law;” and again that,—“Perfect love casteth out fear.”

Love is indeed something divine. It redeems from decay the finer traits of manhood and womanhood. It is the crowning feature of personality and that quality of character to which all other qualities are but contributory. It is the most constant, the most positive, the most lasting and the most universal virtue in all the affairs of human life.

In our thought of this divine affection there comes crowding in upon our minds the patriot's love for his country; the citizen's love for his town; the martyr's love for his cause; the young man's love for his calling; the parents' love for their children and the love of children for their parents; the love of husband and wife for each other; the love for that which is ideal, good, true

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and beautiful; and the love man has for himself, his neighbor and his God.

We are not, at this time, concerned so much with the many channels through which the stream of love seems to pour its abundant waters as we are with the stream itself and especially with our part in providing such channels that,—“The very founts of love” may never for us “be parched and dried.”

“Thou shalt love thy neighbor as thyself.” This calls for love for others and love for self in the same breath; it implies that self-love should be the measure of one’s love for others; or that,—the amount of love for others and the amount of love for self should balance each other.

This places the emphasis upon a truth too often overlooked or ignored altogether. It plainly states that the individual life is the determining factor in the general welfare and happiness of Mankind; it implies that unless love for self is strong and deep and lasting, love for others cannot be so, and that the truer and better the love for self, the wiser and nobler will be the love for others.

The late Charles Dudley Warner very well said that,—“Each person’s base of operations is the field of his immediate duty. Neglect this field and all you undertake at a distance is compromised. First, then be of your own country, your own town, your own home, your own church, your own

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workshop, then, if you can, set out from this to go beyond it. This is the plain and natural order."

What do we mean by self-love and why is it necessary and how is it to be cultivated? In the first place I think we need to carefully distinguish between self-love and selfishness as they are all too apt to be confounded.

It is not selfish for one to desire to live, to possess physical health and to be strong in body and mind, or to covet the best gifts and blessings that life has to bestow. It is not selfish to desire the approval and praise of our fellowmen, to acquire wealth, to seek to enlarge one's life through added experience, through social intercourse and social pleasure, through reading, study, investigation, travel and adventure.

It is not selfish for the professional man to wish to be among the first in his calling, or for the business man, the carpenter, the clerk and the laboring man to seek to be classed with the more efficient among those who work with them in these various occupations.

The world has never suffered from over ambition and never can suffer from such a cause; the real danger lies in the lack of any ambition whatever or in a misdirected ambition.

Self-love demands that you become all that it is possible for you to become; that whatever talent or capacity you possess you enlarge and magnify

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with all the determination, courage and perseverance of your being. It is just this personal factor of self-love, this dynamic of the individual soul, that adds so much charm and beauty to human existence and helps to make life more worth living.

Selfishness creeps in when self-love fails to take cognizance of the fact that there are as many self-lovers as there are individuals in the world and that these individuals have the same needs and the same rights and are entitled to the same high regard and treatment from others as others expect from them; selfishness asserts itself when self-love is willing to secure its own advantages at the expense of others or in ways that are at once unkind, unjust and dishonest.

Nearly all the problems of suffering and hardship in individual lives and in the Social Order are the bitter fruits of selfishness; selfishness is the cardinal sin of Humanity.

Take one example: It is perfectly right for the operators of mines to make all the profit they can from their business, with a due regard for the interests of the public and the rights of the miners. It is selfish, however, if in doing this their profit includes what legitimately belongs not only to the public but also to the workers as their contribution to the success of the enterprise.

Again, all are willing to concede that labor has a perfect right to organize for its mutual well-



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being and to procure its just proportion of the profit resulting from the sale of the coal, or any other product of industry; it is, however, selfish and wrong for organized labor to attempt to intimidate or ill-treat any single individual, who for any reason whatever prefers to remain outside of their organization.

It is for the individual to carefully discriminate between self-love and selfishness in his contact with his fellowmen in all the affairs of every day living.

If there is danger of self-love becoming too much in evidence there is also danger that in the absence of a proper regard for self, love for others may become broad and shallow.

The giver of good advice may be the greatest in need of it and the last to accept it. The would-be reformer of the world may be unable to live peaceably with his own family or with his neighbor and may often jeopardize his cause by the inconsistency of his own personal life.

There is a kind of love that goes out to mankind that is weak and flabby and is without back-bone. Our sympathy for the sufferer may be of such a nature as to render us unable to alleviate his suffering. The physician, if he allow his sympathy for his patient to get the better of his judgment, may be so unnerved that he may be powerless to

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act for the real good of the one who comes to him for help.

Charity is often productive of the very conditions it seeks to alleviate; this is largely owing to misdirected sympathy; this, however, is gradually being remedied by an intelligent study of needy cases and through better organization and equipment.

A parent may do a child more harm than good by the kind of sympathy she allows to determine her treatment of the little one. It is said that, girls who are training to become nurses at the beginning of their career are easily overcome in the presence of suffering and that those in authority find it necessary to remind them to prepare themselves to do their duty by taking proper nourishment and sufficient rest, which, through nervous fear and dread they often neglect to do.

Self-love then has to do as Mr. Warner said with one's "base of operations;" it has to do with the point of departure from which we set out to accomplish anything for our own larger good or for the larger good of our fellowmen. Public and private serviceableness depend upon the quality of this self-love; it is only as the sacredness of human lives and human relationships make the same appeal to us as they did to Jesus that self-love is revealed to us in all the beauty and significance of its divine reality; we are capable of

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helping others in the best possible ways only as self-love is inspired by the Christ spirit of love to God and man and the Christ ideal of service.

Having said what self-love is and distinguished it from selfishness and having seen why it is necessary, and that its absence from personality makes for weakness, inability and inefficiency, it now remains for us to consider the means of its cultivation; and at the beginning of such a consideration we would place the words,—Know Thyself. Self-love must be founded on self-knowledge.

The history of the human race is no more and no less than the record of the unfolding and developing life of the human spirit, mind and heart; up, up, up it has come from barbarism with its eye for an eye and its tooth for a tooth, with its blood revenge, its duelling and its modern warfare until mankind has reached the elevation where a permanent international Congress has become a reality.

Today as individuals and as a race we only stand on the threshold of the largest fulfilment of private and public life the world has ever known. We choose to think this and work for this because we believe that in spite of wrongs and rumors of wrongs and the maladjustments of our present day society, in spite of selfishness, immorality and crime there is in the world today more justice than ever before, more kindness, more goodness and more love. The average individual

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has come to a truer knowledge of himself and passionately reaches out for the larger and better life of understanding and appreciation. It is nothing less than awe inspiring to see the hunger and thirst of human souls for the beautiful, the good and the true; it is nothing short of a tragedy to see a human being, young or old, seeking for these things in places and through experiences where they are not to be found.

Self-knowledge reveals to the individual his own weakness and lack of wisdom and shows him the way to power and insight. It paints the ill effects of envy, selfishness, and hatred upon the human heart and warns the individual to indulge in them is to drop back into the lower realm of existence. Self-knowledge teaches the need of self-control, self-poise and of self-mastery.

In addition to this self-knowledge, and far more important to the cultivation of the highest type of self-love, there is the need of the great ideals of life, the ideals that have forever gone before mankind as a cloud by day and a pillar of fire by night, and supremely a constant and loyal devotion to them. For one transcendent moment we are what we love, what we reverence, what we worship, what in our heart of hearts we long to become.

In order that the feelings, the experiences and the intimations of these transcendent moments may find practical expressions in our daily lives

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and be a constant source of help and inspiration to us we must be ever active to realize our ideals in conduct and in character. The same as there is physical, mental and moral activity there is spiritual activity and it is spiritual activity that helps us to "See life steadily and to see life whole" and to measure the human in terms of the Divine.

Love is the spiritual dynamic of the soul; out of the soul, out of the heart of man are the issues of life. Love is "The Greatest Thing" in all the world and the crowning virtue of personality. It is a strong, intelligent and enduring quality. It is limitless and its finite reachings extend into the realms of faith and hope and transfigure them with the light of a love that is infinite and eternal of which our own is but a fragmentary and incomplete expression.

The child sees the love of God in the face of its mother; the growing youth sees this love in the family life; the young man may perchance experience this love in his devotion to the dreams and visions of an advancing manhood; and before the eyes of all this love shines forth from the lives of those who have overcome the world by its all conquering power.

There is no task too difficult for love, no duty too irksome, no obedience too exacting, if behind it all we feel that it is the Infinite Love calling us on-

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ward and upward into the fellowship of the good and the great of all ages.

As a child believes in its mother; as the patriot unhesitatingly believes in his country and never falters in the presence of his duty; and as Jesus believed in God and taught his disciples to have faith in His eternal goodness, so we, enriched and inspired by all these ideals of the spirit life ought to love and worship God with all the heart, mind, soul and strength we possess, and our neighbors as ourselves.

In this knowledge of self and in this love of the highest; in the beauty and reality and suggestiveness of it all can we not find the secret of the true self-love? And animated and uplifted and sustained thereby can we not go forth to life with a glad heart and a high resolve to dare and to do whatever is given us to do or to bear? Whatever comes to us in the form of duty, of service, of opportunity, of suffering or of sacrifice?

Loving ourselves the more that our love for others may be stronger, wiser and better; loving God supremely that both our love for self and our love for others may be truer, deeper and diviner.

And in these ways help to establish God's Kingdom of Love and of Righteousness in our own hearts and lives and finally in the lives and hearts of all mankind.



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“There lies in the centre of each man’s heart  
A longing and love for the good and pure,  
And if but an atom, or a larger part,  
I tell you this shall endure, endure,  
After the body has gone to decay—  
Yea, after the world has passed away.

“The longer I live and the more I see  
Of the struggle of souls toward heights above,  
The stronger this truth comes home to me,  
That the universe rests on the shoulders of love.  
A Love so limitless, deep and broad  
That men have renamed it and called it God.

“And nothing that ever was born or evolved,  
Nothing created by light or force,  
But deep in its system there lies dissolved  
A shining drop from the great Love Source—  
A shining drop that shall live for aye,  
Though kingdoms may perish and stars may die.”

## CONSIDER MAN! HOW HE GROWS!

*Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.—Matt. 6:28, 29.*

THESE words of Jesus are found in what has been called the “Sermon on the Mount” and they are in keeping with His favorite manner of teaching. He was constantly speaking in parables, in a figurative way, by comparisons and by analogies.

A little faith, even as small as a grain of mustard seed, he said would like the seed grow to large proportions. The influence of the truth would permeate the world like the leaven that leaveneth the entire measure of meal. The growth of the Kingdom would be like that of a kernel of corn in the ground; “first the blade, then the ear, after that the full corn in the ear.”

When there was a discussion as to who would be the greatest in the Kingdom, Jesus, by way of suggestion, took a little child and placed it in the midst of his disciples and said that the child-

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like and teachable and lovable spirits would be the greatest in the Kingdom.

In all he said Jesus sought to explain what he meant by the presence of God in Nature and in human lives. Everything in Nature, in the occupations of his people, in the transcendent beauty of faithful souls and in the lives of men and women and little children that would help to make his meaning clear he used either as analogies or as direct evidences and revelations of the life and character and purpose and power and wisdom and goodness of God. And this was all the direct result of his believing the world to be God's world and that man was a partaker of the divine life and that the thought and affection of God included and were solicitous of the well being and happiness of all individuals; to Jesus, God had written these timeless messages of the spirit in His "Blue Print" of the origin and destiny of man.

How close the spiritual kinship between Jesus and the prophet Isaiah. It was no mere coincidence that Jesus began His public ministry by reading from the writings of that prophet. It is perfectly natural that there should be such a remarkable resemblance between their methods of teaching. What Jesus said about the "lilies" and what Isaiah said about the "thorn and the brier" is the deepest and boldest figurative language that can be found in all literature. Many of the words

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of Jesus may well have been the words of Isaiah, and vice versa. With our text in mind read,—  
“Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

The lilies to which Jesus referred were noted for their remarkable beauty and probably were the purple-tinged white lilies which are still to be found growing in Palestine. They grew wild and in large quantities in the Holy Land. They were often found among and towering above the wheat and corn and presented a most striking appearance, in contrast with the more sober colors which surrounded them. The stems of the lilies were of a reedy substance and when dried were used, with other materials, for fuel to heat the ovens. In a green state the stems made excellent feed for the cattle.

All these things were matters of common knowledge and experience in the lives of those to whom Jesus was speaking and they help us to understand how appropriate were his references to the lilies of the field when he said, “Consider the lilies of the field, how they grow; they toil not neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.”

There are two ways of interpreting the life of

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a flower; one is the way of the scientist—the analytic and the other is the way of the poet and prophet, the synthetic; it may either suggest “thoughts too deep for tears” or it may suggest ideas too light for articulation. These two ways are, or ought to be mutually inclusive and are in fact often found side by side in the life of certain individuals. Nearly everything in human life and experience can be approached in these two ways.

A scientist may analyze the human body and write out the story of its anatomy. He may probe the human mind for its motives and secrets and print a book on psychology. He may even venture among the religious convictions of the spirit and publish many volumes on systematic theology. But, if he lack the prophetic element in himself his own life will not only become narrow but his interpretation of what he sees and examines and publishes will fail to be illuminating and convincing to his readers.

The Rev. George MacDonald made this distinction clear when he said,—“Ask the man of mere science, what is the truth of a flower; he will pull it to pieces, show you its parts, explain how they operate, how they minister each to the life of the flower; he will tell you what changes are wrought in it by scientific cultivation; where it lives originally, where it can live; the effects upon it of another climate; what part the insects bear

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in its varieties and doubtless many more facts about it.

“Ask the poet what is the truth of the flower, and he will answer; ‘Why, the flower itself, the perfect flower, and what it cannot help saying to him who has ears to hear it.’ The truth of the flower is, not the facts about it, be they correct as ideal science itself, but the shining, glowing, gladdening, patient thing throned on its stalk—the compeller of smile and tear from child and from prophet. The man of science laughs at this because he is only a man of science, and does not know what it means; but the poet and the prophet and the child know and they are not disturbed by his laughter.”

Yes, we would have the botany of the flower but not forget that it hides a secret too deep for tears. We would have the psychology of the mind but we would also have the living, throbbing and loving individual. We would have a systematic theology but we would have, above all, the actual embodiment of faith, hope and love in human lives.

It is evident to us how Jesus would have answered the question,—“What is the truth of the flower?” What therefore, is his answer, or better what is the lesson he drew from the “Lilies of the field?”

The lesson is found in the words “Consider HOW they grow.” But what of the words “They



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toil not neither do they spin?" To many this may seem to contradict the common every day experiences of life and what we have considered to be the truth about growth.

We are accustomed to say that we grow by toiling and spinning and striving and overcoming. We say first the difficulty, then the work, the struggle, after that the growth, the progress, the victory. Does Jesus bring confusion into this order? Does he say that it is all wrong? By no means. If necessary we could easily prove from his own life and teachings that he considered work not only supremely important but also that he regarded it as being something divine; "My Father worketh hitherto and I work."

We begin to understand his meaning when we remember that the word toil has a different history and another significance than the word work. While they are now, they were not formerly synonymous terms. Toil meant labor that was especially fatiguing, oppressive, harassing; it meant entangle, trouble, disturbance, turmoil and the like.

We can easily see from this that Jesus might have meant that there were certain kinds of toil and work and activity that did not produce any growth and might even become a hindrance to growth, and this was to our way of thinking just what he did mean. Did not the poet Wordsworth state well this truth when he wrote that,—

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“The eye it cannot choose but see,  
We cannot bid the ear be still;  
Our bodies feel where'er they be  
Against or with our will.

“Nor less I deem that there are powers  
Which of themselves our minds impress,  
That we can feed this mind of ours  
In a wise passiveness.

“Think you 'mid all this mighty sum  
Of things forever speaking,  
That nothing of itself will come;  
But we must still be seeking?”

Jesus was trying to convince the Scribes and Pharisees that their elaborate sacrifices at the altar; that their petty and exacting rules of personal conduct; that their long and tiresome forms of worship and that their slavish and thoughtless adherence to the mere letter of the law, were retarding their religious growth and were doing more harm than good. It was the letter without the spirit; the form without the life; it was all unnatural and artificial and was without spiritual value.

“Consider the lilies of the field, how they grow.” There is nothing unnatural or artificial about their unfolding and developing process. If that which

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is artificial and unnatural is removed from your lives, God, who causes the lilies to grow as they do, will also cause you to grow in a like manner. The lilies grow because they conform unconsciously to the laws of growth, which are the expressions of God's will in the flower; man is to grow through conscious obedience to the laws of his being and through the operations of unconscious sensations within him, which are the expressions of God's will in the man.

Growth is indeed something divine and the divine is the most natural and the least artificial of all things. The process of growth goes on so quietly and is affected by so many conditions that we seldom understand its place and importance in our lives.

All unaware to ourselves our lives are being silently and secretly moulded and fashioned into the image and likeness of what we see and hear and by the forces and influences that surround and envelop our lives. For example: Society is made up largely of the influences that go forth from the lives of citizens and these influences affect all persons for better or for worse, as they are good or bad. As members of the Social Order we are all personally responsible for the kind of influences that go forth from our lives, but on the other hand we are all unconsciously the fortunate or unfor-

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tunate recipients, as the case may be, of the influences that predominate in the community.

Is it not true that we grow most when we are least conscious of the process? Can we not believe that we grow even more in our hours of sleep than we do in the hours of work and intense activity? Quietness, rest and repose are as necessary to the process of growth as doing and striving and struggling. Sleep has well been called nature's great restorer; when it is natural and restful it restores the body and its powers to their normal conditions. It is even supposed that a person is slightly taller in the morning than he is at night.

We know that the mind of a person may be active when he is asleep; dreams and various kinds of mental activities testify to this fact. It is when this process is interrupted that we are made aware of its presence and reality. We hardly know that we have a body until its natural laws of growth fail to perform their kindly services for us.

Give nature a chance, is the advice of the wise physician of our day; wholesome food, an abundance of fresh air and pure water, the right amount of rest and quiet and going about one's work in a cheerful spirit. Nature is patient, long suffering and kind, but she always has the last word to say about unnatural and artificial ways of living and thinking.

Jesus was not speaking of physical or of mental

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growth. He was saying that growth in goodness and spiritual power was a natural and a divine process, and that the truer and deeper life of the spirit was to be unfolded and developed from within. And the manner of its unfolding was as natural as that of the lilies of the field.

How pleasing it is to see the naturalness of children. How quietly and rapidly their lives seem to unfold so long as this naturalness lasts. And when they become self-conscious, as we say, we instinctively feel that something has been lost out of their lives. It must have been this naturalness of children that Jesus loved so much and from which he drew so many lessons, similar to the one he drew from the lilies of the field.

He believed it to be not only the glory of childhood but the glory of men and women, as well, to remain natural, childlike, teachable, lovable, believing and obedient throughout life. He taught that it was the duty and privilege of men and women who had lost this naturalness, by wrong and artificial ways of thinking and living, to seek to regain what they had lost; for of such is the Kingdom of Heaven.

Thus we have set forth in what Jesus said about the lilies of the field the divine principle of growth found at the centre of the flower and in the heart of man. The comparison was made for the purpose of calling attention to the inward conditions of

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man's growth in what is divinely good, true and beautiful.

The natural unfolding of a human personality! How it challenges our deepest thought and strongest faith? How all inclusive and universal is the lesson? How it touches every phase of human existence and occupation and aspiration? Does it not remind us of the one supreme object of all our systems of education, our methods of living and of our sources of enjoyment and inspiration? Does it not place the seal of divine disapproval upon all that is artificial, ephemeral, false and selfish and sinful either in the lives of individuals or in the life of the Social Order?

Jesus would say that there is a growth that comes to human lives through humility and prayer and a quiet uplifting of the heart to God and an unwavering trust in His eternal goodness that must be experienced before it can be understood and fully appreciated, and he showed in all he ever said and did that he had understood and appreciated and experienced this divine law of growth in his own life.

There is nothing in all the world comparable to this divine principle of growth and it has no possible substitutes. By acknowledging and obeying this law there comes to us the power of the spirit that enables us to overcome hardships and difficulties and to endure disappointments and



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sorrows and to live the radiant and triumphant life of faith, hope and love. Through the higher discipline and culture of this power in our lives we are kept in communion with the life and wisdom and power and Love of God: "Religion is the life of God in the soul of man."

"Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you O ye of little faith?"

Man is thus to find in this inner secret of growth a faith in the will of God that is stronger than his will, faith in the purpose of God that is wiser than his purpose, and faith in the love and goodness of God that are deeper than his love and goodness, and upon which he is to build his hope of life everlasting.

"Consider the lilies of the field, HOW they grow." "Solomon in all his glory was not arrayed like one of these." Consider Man! How He Grows! The kingdoms of the earth and the dynasties of rulers are as nothing compared with this divine unfolding and developing process forever going on in the life of the lilies and in the lives of men. Yes! This also, "Shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

"O Toiler of the lily,  
Thy touch is in the Man!

*Consider Man! How He Grows!*

No leaf that dawns to petal  
But hints the angel plan.  
The flower horizons open!  
The blossom vaster shows!  
We hear Thy wide world's echo,—  
See how the lily grows!"

Consider Man! How He Grows!

## CHRIST'S GIFT OF HIMSELF

*It is more blessed to give than to receive.*

—*Acts 20:35.*

THE Christmas season should mean more and more to us with the passing of the years, as these years bring to us larger thoughts, nobler aspirations and a deeper faith.

With each return of the season we should get a little nearer to the Master's heart and mind and gain for ourselves a better understanding of the sources of his spiritual power; to the end that the influence and authority of his words and example may do for us what they have done and are doing for multitudes of men and women, the world over.

We ought always to be in search of the timeless messages of the Christian Faith and ever ready to abandon explanations of Christ's life that do not explain and interpretations that do not interpret. In these words attributed to Jesus by the great Apostle to the Gentiles,—“It is more blessed to give than to receive,” is revealed the major purpose of his life and by making this purpose our own we learn how to practise the Christian Art of giving ourselves to others as Christ gave Himself to Humanity.

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It is a good time for us to think of God's presence in the world and in human lives and to see in every new-born child an expression of the divine in the human and to pray that the time may come when the word "Immanuel"—"God with us," shall be written in the hearts of all mothers and all fathers and inscribed on the cradle of infancy throughout the earth.

Now is the time of all the year when the whole atmosphere should be ladened, as it were, with the fragrance of generosity and permeated with the spirit of goodwill; a period in which the heart has its own way unhampered by the close calculating and often the too mercenary spirit of every-day experience.

It is a beautiful custom that we have of exchanging tokens of love and friendship at this time of the year. The home coming and the gathering of the family circles are enriched and sanctified by gift of member to member, and the whole world is made a happier and a diviner place to live in because of the custom. The custom has come to stay. It helps to extend the rule of the Christ spirit in human hearts and fosters in human society his exalted and disinterested motives for service and self-sacrifice. It finds its excuse for being in the very heart of mankind and its sanction **in long and tried usage.** Humanity will never do without it.

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It is, however, what the gift symbolizes that is really precious to us all. The presents as mere articles that we give or receive during the Christmas days are but trivial and incidental when viewed in the light of the underlying purpose and significance of it all.

It is this view-point that we care especially to dwell upon, and in doing so we are led from the gift itself to the act of giving and from the symbol to what is symbolized. The art of giving consists of putting one's true self into the act of giving so as not to allow the gift to obscure or become a substitute for the friendship that should find expression through the act of giving, and this means the art of giving ourselves to others in the spirit of Jesus.

It is not that we would make less of material gifts; indeed it often happens that the very giving of such gifts awakens in individuals the true spirit of friendship and brotherhood. The only thing for many people to do is to open their pocket-books more widely than they have ever been known to do and to give freely and liberally, even until it hurts; and in some mysterious way, in ways beyond human comprehension, love and sympathy are born in their hearts which may not have come to them in any other way.

We may be persons of limited means. We may be unable to do what others are doing and what

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we would be only too glad to do were we so placed that we could. The virtue of giving, however, is never to be measured by the amount given. The greater cost of an article is not necessarily an evidence of the greater sincerity or affection of the donor. No, the true value of a gift is to be estimated in terms of life, in terms of self-denial, in love and goodwill, in heart-beats and not in terms of merchandise and silver.

And is it not true that as we advance from childhood to maturity of age and of thought we may think less and less of the mere outward act of giving and long more and more for the very nectar of the gift itself? There are times when it would be a hollow mockery to offer to our friends the same kind of a gift we did years before, this is self-evident, and more than all this, are there not times when any material gift would be an intrusion, a mar to one's friendship? Yes, there are times in all our lives when we are made aware that it is the gift of another's best and noblest self, offered with unmistakable sincerity and true sympathy, that is craved above all the visible and tangible tokens of affection.

It is because we feel most profoundly that, "The gift without the giver is bare," and that it is more what the token and the symbol suggest than what they are, be they ever so beautiful and costly; it is for the sake of enriching and enobling



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the act of giving that we place the larger emphasis upon the motive and the underlying principle of giving and call attention to the deeper significance of the custom.

And as we do so are we not impressed with the thought that to a certain extent the deepest desires of our hearts determine the quality of our gifts, or to express it somewhat differently, does not the kind of presents we offer others reveal the inner reality of our own lives? Is it not possible also for us to discover a way of measuring our advance in life by the kind of gifts we desire for our friends and for ourselves?

Again, is there not always danger that the yearly habit of open-hearted generosity may become a conventional form, a mechanical process, something to participate in because it is the proper thing to do? Even becoming a barter in commodities, one party being careful not to give more than the other and both parties actuated by something far different from the Christmas spirit of love and goodwill? Can this not all be going on and the individual be perfectly oblivious of the fact himself, or if conscious of it powerless as to know how it is to be changed for the better? Most certainly there is this danger and in order that it may be averted we need from time to time to examine our personal reasons for observing the custom and see if we put enough of ourselves into the act of giving.

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Will it not help us to do this to always think in all our giving and receiving of the tender and sacred ties that bind human lives together, and of the holy relationships that exist in the family circle and among mankind?

To this end can we not, as we look forward to the many glad seasons that we hope may be ours, can we not as we do this say to ourselves individually and all together that, we want and will henceforth try to select for our friends something that will express the deepest truths and highest ideals of life? The book that is not only entertaining but instructive and uplifting. The motto card that expresses more than a pleasing rhyme and the Christmas note that is fragrant with the sentiment of sincerity and loyalty.

Is it not possible for us to take these or similar considerations with us and allow them to influence our choice of presents, as far as possible, and so help us to select those tokens that symbolize the rare and beautiful sentiments and emotions of friendship? This means not only the putting of ourselves into the gift but the actual giving of our own true selves in the Christmas spirit of love and goodwill. No gift however beautiful and expensive can ever be a substitute for this the most precious of them all.

Does it appeal to us as often and as strongly as it might that in all we read or know about the

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life of Jesus we have no evidence that he ever gave a gift to any of his friends? There are of course many satisfactory reasons for this, if such was the case; however, it appears of the deepest significance that he whose life and teachings have so largely inspired the spirit of giving in the world and in human hearts has left no record of having given anything but himself to his friends and to humanity.

He took little children in his arms and blessed them. He lifted the cup of cold water to parched lips. He penetrated to the inner consciousness of evil doers and spoke the regenerating word. He gave love, goodwill, service, faith and spiritual heroism in the presence of the Unseen and Eternal. This is one of the most obvious lessons of his life and in it we learn of the Christ method of giving one's self to others.

Long ages before the Christian Era men knew that it was right and best to love each other. They knew it was wrong and sinful to rob and cheat. It was not and is not because of lack of knowledge and understanding that men forget the whisperings of their better nature; it is because of their sluggish hearts and deadened wills; it is because they will not heed and obey the great and eternal laws of life and love that God has written upon the fleshy tablets of all human hearts.

It needed Jesus to give his life. It needed

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him to live what the ages before him had been only talking about in order that men might see and obey this divine command of giving to mankind loyalty, justice, friendship, service and goodwill. The persons who give the most precious gift to the world thus, as did Jesus, give us of themselves.

Do we ask how and in what manner this gift of gifts is to be offered to those about us and in our time and generation? We can only answer for ourselves and in the language of the wise that,—“Kind words are the music of the world” and that, “There is a vast deal of vital air in loving words” and that, “Infinite is the help man can yield to man.”

Many a soul is longing and hungering for a word or a look of approval for the sacrifice they are patiently and loyally making day after day in the larger service of virtue and truth and in the nobler service of their fellowmen. Many a life would be brightened and strengthened, yes, and prolonged by a little attention which lies within the power of every person to give to another.

The people who have helped you the most may perhaps have never given you a present in all their lives and you may hardly be on more than speaking terms with them; a hand shake, a kind word, an appreciative inquiry into your life problems may have been all, but it was enough; it was everything

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to you and so long as you live you can never forget what it meant to you: Such people give to the world their best and noblest selves.

We covet the best gifts for ourselves and one of the surest ways of receiving them is to covet the same for others. "The best way to get help is to give help. The surest way to gain recognition is to give recognition and friendship and service to all who need."

How often a winsome disposition and kindly interest exercised toward another has unlocked the secret chambers of his soul and allowed the gifts of God's richer bounties of the spirit to enter and take possession of the inner life and being? How often what is needed is the gift of a "Lovely thought," and is the true giving of ourselves? Someone has beautifully said, "Instead of a gem or even a flower, cast the gift of a lovely thought into the heart of a friend."

Surely we cannot give what we do not possess. After all, giving, if the more important, is only one half of the story; the other half is that of receiving in order that we may give. In order that we may give as Jesus gave we must receive as he received, and his power to give came to him from his faith in Unseen and Eternal Realities and through his filial obedience to the will of his Heavenly Father.

He would remind us, however, that the more

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royally we give in his spirit and keep giving in all times and seasons the more constantly and the more precious will be the gifts bestowed upon us from above.

It would seem that giving ourselves to others in such wise opened for us the crystal fountains of Infinite Love from whence the living waters flow. We are then, by our giving to—

“Make channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams,  
To fill them every one.

“But if at any time we cease  
Such channels to provide,  
The very founts of love for us  
Will soon be parched and dried.

“For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have;  
Such is the law of love.”

We need to cultivate more than we do the spirit of giving with no thought of reward; just giving and doing and serving as did Jesus that the universal cause of Brotherhood may be advanced and the Kingdom of truth, justice and mercy may



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more firmly be established in the conduct of men and in the affairs of nations. Somewhat in the same sense as "Virtue is its own reward," so the Christian kind of giving is also its own reward. It is a fact that they who have most believed in and practised this higher art of living have found for themselves a joy and a blessedness that are found nowhere else and in no other way.

Some time ago there appeared in a newspaper a notice that was so unusual that it will always be remembered, it read,—“Wanted! Someone to read to. Hours,—between eight and ten o'clock in the evening. No pay!” Here was a person willing to give herself to others and her reward was in the giving and in the joy of serving.

The deeper significance of the Christian Art of giving then means that we are not to make less but more of the gift; we are to save the beautiful custom of the Christmas season from becoming a mere conventional form; doing this by putting our thought, our affection and our faith into the gift. We are to bear in mind that not only the most costly but the most precious gift is forever above the price of diamonds and rubies, and this the Gift of Goodwill; this was the divine theme running through the Christ Life.

Life is a constant struggle for existence. It is made harder by all that is wrong and inharmonious. It is not the difficulties, the hardships or

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the adversity that fall to the lot of man that weaken and discourage him half so much as injustice and ill-will and selfishness; these cause worry and worry kills more than work and hardship.

It is the spirit of goodwill that creates an atmosphere in which one finds it possible to live his best life and do his best work. This is true everywhere, in the home, the church, the school, the shop, the store, the community and in any and all phases of human thought and activity.

It is the Christmas spirit, with all its divine meanings, allowed to have the right of way in our lives throughout the entire year and throughout all the years of our lives that will help more than anything else to hasten the coming of a better and happier day for me and for you and for all the members of the great human family.

"It is more blessed to give than to receive," if we receive as Jesus received and give ourselves to others in His spirit.

A true and beautiful appreciation of Christ's Gift of Himself is found in a poem by Dr. E. H. Chapin.

"When long the soul had slept in chains,  
And man to man was stern and cold;  
When love and worship were but strains,  
That swept the gifted chords of old;  
By shady mount and peaceful lake,

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A meek and lowly stranger came.  
The weary drank the words he spake,  
The poor and feeble blessed his name.

“No shrine he reared in poarch or grove,  
No vested priests around him stood;  
He went about to teach and prove  
The lofty work of doing good.  
Said he to those who with him trod,—  
‘Would ye be my disciples?  
Then evince your ardent love for God,  
By the kind deeds ye do for men.’

“He went where frenzy held its rule;  
Where sickness breathed its spell of pain;  
By famed Bethesdia’s mystic pool  
And by the darkened gates of Nain.  
He soothed the mourner’s troubled breast;  
He raised the sinner’s contrite head,  
And on the loved one’s lowly rest,  
The light of better life he shed.”

## THE INNER WITNESS

*The Kingdom of God is within you.—*

*Matt. 16:26.*

MANKIND from earliest times down to the present moment has never been without some form of belief in immortality. This belief was of course very simple and ill-defined in the minds of primitive people. In their dreams they thought that their spirits left their bodies and wandered far and wide in unfamiliar and unseen realms of the upper skies and returned to their bodies at the moment of waking.

Many believed that immortality was not for all men but was to be conferred upon certain individuals and withheld from others. The Greeks and the Romans believed that now and then some one of their national heroes,—such as Alexander the Great, or Caesar, or the emperor Augustus might find the favor of Heaven and enter into the companionship of the Gods.

There have been many books written on the subject of Immortality in modern times and in some of them the authors have emphasized this old conception of a limited, a restricted, a conditional Immortality. Their contention is that it is

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not for everyone but is for those of the human race who strongly desire and qualify themselves for it: "Perhaps the longing to be so, helps make the soul immortal!"

A very suggestive title to one of these books is,—*"The Winning of Immortality."* The theory of the writer is that,—*"Man is not necessarily immortal but he may become so; or though not immortal, he is immortable."* His argument is based on the principle of growth found at the centre of everything and of human life and personality. He contends that,—*"Growth in both directions, downward and upward, must be possible, since growth is essential to life, and direction from within is essential to growth."* As we might easily anticipate his conclusion is that if the growth is downward the process leads to the death and extinction of personality, and if upward it leads to the larger life and the permanent existence of personality. This is only one of a great variety of opinions held by those who are writing on the subject, and like most of them it fails to take into consideration all sides of the question.

As we have said the people of early times held some form of the belief in a future existence. This belief expressed itself among the Chinese in the worship of ancestors. In Brahmanism this belief was manifested in what is known as the Transmigration of souls. The doctrine of Nir-

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vana, found in the religion of Buddha, was none other than a form of the belief in immortality.

Of all the people who lived before the Christian Era the Egyptians were the ones who held the strongest belief in everlasting life. They had the most highly developed form of the belief and as might be expected their sacred writings entitled “The Book of the Dead” dealt largely with the subject.

The immortality of the soul was firmly believed in by the King and the people. The souls of the departed were represented as being conducted through the Under-world by Osiris, the God of the dead. Among the many Gods worshipped by the Egyptians Osiris was the most human and popular of the dieties. He was regarded as having taken upon himself the form and nature of man.

When the early Christian missionaries sought converts to the new faith in England, the King called for the opinion of his advisers as to the merits of the new form of religion, about which they had never heard. He asked them what they thought of it, and one from among their number spoke up and said,—“I will tell you, O King, what man’s life is like. Sometimes, when your hall is lit up for supper on a wild winter’s night, and warmed by a fire; out of the rain and snow a sparrow flies in by one door, takes shelter for



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a moment in the warmth, and then flies out again by another door, and is lost in the stormy darkness.

“No one in the hall sees the bird before it enters nor after it has gone forth; it is only seen while it hovers near the fire. So tarries for a moment the life of man in our sight; but what has gone before it, and what will come after it, we know not. If the new teaching can tell us anything about these things, let us listen and follow.”

We are forever asking ourselves what shall we think, what shall we believe and how shall we adjust our lives and conduct to the world of unseen realities that lies just beyond the range of human sight and understanding? As one by one those near and dear to us respond to the “One clear call;” as the vast Unknown is peopled more and more with familiar faces we turn with a deep sense of gratitude to any source of wisdom or experience or faith that can enlighten our eyes and make brave our hearts within us.

The survival of the immortal hope in the life of Humanity has been one of the most remarkable facts in history. While our understanding and explanations of this hope differ from those of primitive people our interest in the subject is identical with theirs. It has sometimes been thought that the investigations of science might endanger if not destroy man’s belief in a future state of existence but such has not been the case.

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No discoveries that have ever been made by scientist or scholar have ever been able to make such a belief appear impossible or irrational. On the contrary many of the theories worked out by science, such as the Conservation of Energy, the Correlation of Forces and the Indestructibility of Matter, have unexpectedly and happily strengthened the belief. The more searching the investigations the more wonderful does life become. Today there is a close friendship, based upon a community of interests, between the man of profound knowledge and the man of deep faith; and while approaching the great problems of finite existence from opposite directions they find themselves at one in "Thinking thoughts that do wander through Eternity;" and together they become seekers for the larger truth and the larger life. They are at one in maintaining that "The spirit searcheth all things; yea, the deep things of God." They are at one in saying,—"Know then, man has all that Nature hath and more, and in that more lie all his hopes of good."

We are coming to realize that no faith which cannot survive the most searching examination of the mind can have any lasting influence over the thought life or emotional life of man; provided that such an examination be fair, just and honest. On the other hand we are coming to realize that it is just as true that no knowledge that is not in-

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spired by a profound faith in the reliability of the Universe in all its parts can have any permanent place in the forward march of mankind through the ages.

“I cannot believe that God has constituted the world upon a plan by which it conspires to deceive us.” This was the saying of a scholar who was also a man of faith. These words appear near the close of an essay he was writing upon the vast subject of Liberty, of how man came by his liberty. “Why did he write that?” Asked some one who knew, as a personal friend, the reason for his having done so, and who wanted others to know as well.

“Because (he said) in the midst of the writing of that essay in which cold reason and experience of the world were combined, he (Buckle) heard as he came to the last pages the report of his mother’s death. His one passion, his overmastering affection, his inextinguishable desire for communion with her were the inspiration of these last lines in which he declares, as we declare, that he could not believe in a Being who would organize a world to deceive us. So we have become accustomed to thinking that every flying signal of instinct is to be attended to, every beckoning hand of desire leads somewhere, every natural appetite is to be honored, directed, regulated, instructed

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and the passion for eternal life is fundamental to the constitution of man.”

Emerson once said that,—“All serious souls have a better belief in immortality than they can give grounds for.” And a noted theologian (Dr. Martineau) said that,—“We do not believe immortality because we have proved it, but are forever trying to prove it because we believe it.”

“If the new teaching can tell us anything about these things, let us listen and follow.” The Easter time brings us to the teachings of the Christian Faith on this subject and to the personal belief of the Master.

In one of the heart to heart talks Jesus frequently had with his disciples, in which he unfolded the deepest meanings of his gospel, Simon Peter exclaimed,—“Lord to whom shall we go? Thou hast the words of Eternal Life.” It was St. Paul who said in a later day that, “Jesus Christ hath brought life and immortality to light through the Gospel.”

“So tarries the life of man in our sight.” The fact that the life of man so tarries in our sight had very little if any significance to the King and his advisers, but it had a world of meaning to the Teacher of Galilee. It was incomprehensible to the worldly minded people of that age or of any age that the life of man itself might be its own best interpreter, and that within a living person-

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ality might be found evidences of its origin and intimations of its destiny. Among the nations of ancient times the life of the average individual did not count for a great deal. He might be a fighting unit in the army of the world conqueror or he might be a marching unit in the pomp and ceremony in the great public parade given in honor of his king, or he might be a working unit in building the great sepulchres of the Pharaohs, but in it all a very low valuation was placed upon his own life and personality.

If the poet could say of the little flower; "Little flower if I could know what you are, root and all and all in all, I should know what God and man is;" how much more could Jesus say of a living personality? It is because he saw in just an ordinary average individual life so much to admire, to think about and to wonder at; it is because he saw in the mystery of personality something that transcended all human understanding; it is because he saw in love and duty and service and faith something indescribably beautiful and sublime; it is because Jesus felt in his own heart the vitalizing power of a better and larger existence; it is because life here and now could mean so much that it was possible for it to mean still more in times to come; this gives us the key to what Jesus believed about life itself and about life everlasting. The religious experience and the

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inner witness of the spirit within his own heart enabled him to feel the presence of the divine life within himself and within the lives of men and women and little children. No one has ever seen such worth and dignity and sacredness in human life as did Jesus. He is forever saying to man that the life of God, the safety of God, the immortality of God, "The Kingdom of God is within you."

To the prophetic vision of Jesus immortality was as true when Abraham, Isaac and Jacob lived as it was when he was alive. The laws of gravitation and the laws of the Solar System can be no more real to the mind of the student of today than the belief in immortality was to the life and affection of Christ.

To him immortality was not something man was to choose to put on or off as he desired; it was not something to be earned by man's efforts; it was not withheld from some as a punishment for sin, neither was it bestowed upon others as a reward for virtue; no mystic rites or ceremonies were needed to make it possible, but it was the natural and inevitable condition awaiting all men, irrespective of their choosing to have it so or not. It was a part of God's plan for the children He had created. The supreme Architect had deemed it fitting to include the immortality of man in His Blue Print of the Universe.



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According to this way of thinking and believing all that man is asked to do, or that it is really possible for him to do, is to deepen the quality of his life, sharpen its outlines, enlarge its vision and broaden its scope and exercise to the limit all the talents and powers and capacities with which he finds himself endowed, ever bearing in mind the sacredness of all human lives and of all human relationships.

This testimony of the Inner Witness made life very precious, very sacred, very beautiful and divine to Jesus. He sought the inner meaning of things and avoided the transitory and dissatisfying phases of human life and experience. God was alive, man was alive, the world was alive; there was no land of shades through which the spirits of men would need to be piloted; instead of a boundless abyss of darkness the future world was a region of life and light; In my Father's house there is much room, or there are many rooms, and the passage from one to another is simply a change from scenes that are already beautiful and divinely suggestive to other scenes that are still more real and beautiful and divine,—

“Not so much even as the lifting of a latch,  
Only a step into the open air,  
Out of a tent already luminous  
With light that shines through its transparent  
walls.”

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On the authority of Jesus we would ask ourselves,—where are we to ever find any evidences of life eternal unless, first of all we find them in our own consciousness? If mankind had never found anything in this life worth living for and worth striving for and worth dying for, think you, they would ever have had any desire to live forever?

Has not this great belief been evolved out of the very constitution of human thought and experience and belief? Is it not because this life fails to exhaust human possibilities and fails to completely satisfy human needs that men have slowly come to believe in an existence for themselves that shall never end?

No one can escape the inertia of doubt; no one can be free from the rising and falling of the tides of the spirit; no one can escape the many feelings of depression, of loneliness or even of worthlessness that sweep through the soul from time to time; but are there not many satisfactory explanations of these phases of life; and besides, are we ever willing to make it our permanent home within their unfriendly borders?

We cannot escape, if we try to do so, the happier and better moments of human existence. The enticing influence of the Unseen. The suggestiveness of the starry heavens. The glory of the noon-

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day sun and the charm of the evening twilight. The stirrings of the inexpressible within us. The pleadings of the stronger virtues and the example of courageous and victorious lives. These are forever in evidence and must be reckoned with. Life is not all sunshine neither is it all shadow, and the most wonderful thing about it all is that those who have attempted the most while they have suffered the most, they all confess to have experienced and enjoyed the most.

Thus the supreme emphasis of the Easter time is upon the inner life of man and the abysmal deeps of personality. At this time we pass from our thought of that which is indestructible in Nature to our thought of that which is indestructible in man. We turn from the Springtime of the Soil to the Springtime of the Soul.

It has been beautifully said, and in the spirit of Jesus, that, "The life of the spirit is the evidence of immortality." We cannot believe otherwise than that human lives partake of the mystery and majesty of seen and unseen realities and are formed as worlds are formed. In our bodies we are akin to the most distant star and in our powers of thought and apprehension we are akin to the great Architect who has brought law and order out of chaos and confusion, light and life out of darkness and death.

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“I stand amid the eternal ways,  
And what is mine shall know my face.”

Yes,—“Souls are built as temples are.” In the erection of a great cathedral there is the Architect with his plan. There are the builders and the materials of construction. The Architect sees the end from the beginning and knows where it will be necessary to place each stone for both the strength and beauty of the finished work. The builders see it only in parts, as section after section is completed. However, as time goes on form and proportion emerge from out the seeming chaos of mortar and stone and wood and stagings and at last the colossal grandeur of a St. Peter’s or a St. Paul’s is a reality.

We see the Soul Temple only in parts as section after section is completed. Even its foundations are hidden from our view and its dome is invisible. Nevertheless, from the form and proportion emerging from out the seeming chaos of flesh, matter and the stagings of a bodily existence we perceive that something better is to be the final outcome and that together with the building of physical powers there has been the quiet building of spiritual powers that transcend all human understanding.

Thus man stands at the pinnacle of Creation.

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He is the flower and fruitage of all the inorganic and organic forces that have been at work in the world to give him substance and form, from time immemorial; and finally, in the fullness of time there was imparted to him the power to see and understand and cooperate with the very process that has cradled him and nourished him and lifted him from one stage of development to another, from one level of existence to higher and still higher levels.

This was the most sublime moment in the whole existence of man. Hitherto he had been, as it were, a figure in clay being moulded into shape by unseen hands, reaching through Nature. Henceforth, he is to be a co-laborer with the great Architect of his being. He is to share with the Architect his plans and purposes, his vision and creative power. He is to have personality and responsibility and life more and more abundantly.

Through all the timeless messages of the Christian Faith shines forth the thought of God. From the time Jesus taught his disciples to pray,—“Our Father who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in Heaven,” to the time he yielded up his life on the cross and said,—“Father, into Thy hands I commend my spirit,” he never felt himself to be alone, or unaided or unguided. And

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out of the consciousness of the presence of God in his own heart came a spiritual heroism that enabled him to face the dangers and persecutions of the present life and the mystery and uncertainties of the unseen and eternal world with a calm confidence and a perfect assurance that have never been equalled.

And on no less an authority than his own we can say that this same assurance and confidence shall be imparted to all who live as he lived, who labor as he labored, who think as he thought, who judge as he judged, who forgive as he forgave, who love as he loved, who serve as he served, who seek as he sought and who worship as he worshipped.

“The Kingdom of God is within you.” “Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?” “The life of the spirit is the evidence of immortality.” “All that I have seen teaches Me to trust the Creator for all I have not seen. Whatever His providence has in store for us it must be something large and generous and in the great style of His works.”

“One thought I have, my ample creed,  
So deep it is and broad,  
And equal to my every need,—  
It is the thought of God.



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“I ask not far before to see,  
But take in trust my road;  
Life, death and immortality  
Are in my thought of God.”

“Soar we now where Christ hath led,  
Following our exalted Head;  
Made like Him, like Him we rise,—  
Ours the cross, the grave, the skies.”

## THE VICTORIOUS LIFE

*In the world ye shall have tribulations;  
but be of good cheer; for I have overcome  
the world.—St. John 16:33.*

WHEN Alexander was a boy he was fearful lest his father, Philip of Macedonia, should conquer all the nations of the world and so leave nothing for him to do when he grew to maturity. It is said that he was saddened by his Father's many victories and on one occasion exclaimed,—“My father will leave nothing for me to do.”

What Jesus meant by overcoming the world was something entirely different from what overcoming the world meant to the people of his time and generation; different not only to his contemporaries but different to the people of all ages, living before or since the Christian Era.

The prevailing belief among nearly all nations, from before the reign of Alexander the Great down to the last war, has been that the world was to be overcome by the power of the sword; that it could and was to be overcome by the power of love and righteousness has been laughed out of court. The appeal has ever been to the gospel of force and the

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struggle has largely been between empire builders and empire destroyers.

We know practically nothing concerning the life and activities of Jesus from childhood up to the time of his appearance as a public teacher at the age of about thirty. We may be sure, however, that these years of youth and early manhood were full of the kind of experiences and influences and studies and reflections that were preparing him for his mission among mankind. He was brought up in his home town of Nazareth in Galilee. He learned the carpenter's trade of Joseph his father. He was instructed by the very wise and noble rabbi, Hillel. He must have entered into whatever was going on in his community; in its work and recreations and worship. He must have lived very intimately with the birds of the air, the flowers of the field, the glories of the morning sunrise and the evening twilight. He must have communed with the visible forms of God's creation until what was deepest in his own heart rose in quiet majesty to meet what was deepest in the heart of Nature and what he saw reflected in the hearts of his fellowmen.

And what is not to be overlooked and what must have had a direct bearing upon his early education in helping to shape his thoughts and ideals is the fact that Galilee was situated upon one of the main trade routes of the world and that traders

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and caravans from all over the world were frequently passing through the town of Nazareth. These caravans did something more than merely transfer articles of merchandise from one people to another; in addition to this they were, what might well be called,—Travelling Universities. The people were as anxious to hear what the traders had to say about their own countries as they were to purchase the wares they had to sell. As war was the chief occupation of kings and princes and emperors and peoples the traders naturally would tell more of armies and battles and victories and defeats than about anything else; but they would also tell about the daily life and occupations of their people and about their great leaders who had achieved renown in any vocation or occupation,—in learning, statesmanship, business and the like.

Now it is undoubtedly true that Jesus must have known what had been going on for centuries outside of his own country of Palestine, and that he must have been familiar with the exploits of the great leaders who had appeared from time to time among the various nations of mankind,—such as Cyrus, Darius, Xerxes, Alexander, Hannibal and Caesar. And furthermore, it is undoubtedly true that Jesus must have felt in his own heart the “Vital Urge” of world leadership, but he clearly saw that the world was sadly in need of a different kind of leadership than it had ever had.

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He saw that his own people and the people of other countries as well were as "Sheep without a shepherd" and that those who had had leadership thrust upon them by birth, or had been in a position to assume leadership, were as "Blind leaders of the blind" and that both people and leaders were continually falling into the ditch.

In the person of Christ a new and a superior type of world leadership was introduced into the life of our common humanity. In the timeless messages of the Christian Faith the eternal conflict between the gospel of force and the gospel of love was clearly defined. It was a clear-cut distinction between the unrighteous and the righteous exercise of power and from that time on and throughout all succeeding ages the conflict was to be between the type of world leadership exemplified in Jesus of Nazareth and that type of world leadership exemplified in Philip of Macedonia.

Jesus saw the utter futility of this system of empire building and empire destroying. He not only saw its inhuman aspects but he saw its failure to produce any permanent and beneficent results in the lives of individuals or in the affairs of nations. The method gave no sense of security to anybody and led nowhere in particular, unless it could be said to lead straight to chaos and was confusion confounded. The process involved the survival of the strong and heartless and cruel

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only so long as there were not to be found others who were stronger and more heartless and more cruel. And what was still more distressing to the mind and heart of Jesus was the fact that no one in all the world seemed to be at all anxious to have any change made in these ideals that had so long dominated the world: The system of empire building and empire destroying had been going on for so many centuries that most everybody seemed to have come to the conclusion that it could never be otherwise.

It is just at this point that the life purpose of Jesus is brought clearly to our view. At the very beginning of his career as a public speaker and leader he consciously and deliberately turned away from the old ideals of leadership and set his face in the opposite direction. He must have known what this decision was to cost him for already John the Baptist had been beheaded for a very slight offence against those in places of authority.

His prophetic soul must have anticipated sorrow and suffering and possible death, for he knew that he would be misunderstood by the representatives of Rome and also that he would be misunderstood and turned against by the people of his own race. His people were looking for a leader who should be to them both a military and a religious genius; a person who should be able to re-



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store the political independence and greatness of King David's reign. This is what they meant when they said to him,—“Art Thou the Christ that should come or look we for another?” This is what prompted their question about their political obligations to the Roman emperor, “Is it lawful to pay tribute to Caesar?”

Here we probably have the greatest temptation that Jesus had to overcome. He could easily have held the affection and homage of his people if he had become their military hero and helped them to gain their freedom from bondage to Rome. However, he knew better than they that war with Rome meant for his people annihilation. It was in overcoming this temptation that Jesus began his work of overcoming the world. No soldier ever faced the uncertainties of a campaign with more fortitude and bravery than did Jesus as he came forth from the wilderness to carry forward the work that he felt himself divinely commissioned to do.

The temptations of Jesus are given to us in a highly picturesque manner in the gospel of Matthew. The old love of conquest and lust of empire occupy a prominent place in the list. We read that “The devil taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; And saith unto him, all these things will I give Thee, if

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Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Alexander could conquer the most of the world with his strong and well equipped battalions behind him but in the moment of victory he was unable to rule his own spirit and so went down in miserable defeat. Christ calls man to a greater conflict than was ever dreamed of by an Alexander. He sought to equip man for the victory over himself. According to Jesus man had always been his own worst enemy and if he ever was to come to the true dignity and glory of full manhood he must subdue himself, he must conquer himself, he must place a high valuation upon his own life and the lives of others, he must be unwilling to profit at another's expense, he must seek the good of all as earnestly as he seeks his own good, he must humble himself in the presence of Almighty God that he may learn of purposes greater than his own and be given the wisdom, the incentive and the power to live the strong, the radiant, the victorious life of the spirit.

Christ was the first member of the great human family to come to full maturity of life and being. For the first time in history mankind was to have a world leader who knew what was in man, who knew how low a man could sink and how high a

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man could rise in the scale of being, who could take up into his thought and affection the many and trying problems of human life and find their solution: Christ was the first to live the victorious life in his own person, completely. He became a safe leader to follow because he succeeded where Alexander failed. He was supreme in the empire of the Spirit. He was upheld by the mysterious power of love and faith that made him faithful unto death.

Jesus had as definite a plan of campaign as any world conqueror ever had but as his conception of human life differed from the prevailing conception of mankind his plan of campaign and his method of conquest were very much unlike the old and traditional plan of campaign and its method of conquest.

He called for a great reversal in the popular conception of human life itself and in human relationships. He shifted the scenes of conflict and the fields of battle from the outer world where man met man in a death struggle to the inner world of mind and conscience where the struggle was for the larger, the deeper, the more abundant life of personality. He called for a change in the ideas, the motives, the desires, the purposes, the ambitions, the ideals, the vision and the faith of his own people and the people of all lands.

His own faith and his own vision and purposes

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were all inclusive and he saw what was fundamental and universal to all humanity. He saw that the basic needs were the same for all the contending nations, for the small as for the large,—for the weak as for the strong and for the vanquished as for the victorious. He saw that the energies of men and the resources of nations ought to be re-directed and instead of being used for selfish and ignoble ends should be devoted to the great task of building up the Kingdom of truth and love and righteousness in the hearts and lives of men and that the energies of men should be used in overcoming their personal trials and sorrows and tribulations and in helping others to do the same.

With his life purpose in mind Jesus chose twelve men to be his immediate disciples, and later he appointed seventy others, and these he instructed and equipped to be missionaries of the new gospel. For about three years he worked as it is only possible for one to work who is conscious of having a great vision and with it a world mission. *No Cyrus, no Alexander, no Caesar was ever possessed by a more absorbing ambition to bring all nations to their feet than Jesus was possessed by a divine passion to bring all mankind to his way of thinking and speaking and living and believing.*

The common people heard Him gladly and wel-

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came him with open arms but the Scribes and Pharisees were suspicious of the new teaching from the beginning and as they learned more of the spirit and method of his life they grew more uneasy, and finally they decided that he was a dangerous enemy to their religion and its institutions and cherished traditions.

We know all too well what happened. After he had spent about three years going in and out among the people of Palestine and had become widely known as a great and powerful personality, St. Matthew tells us of the impression he made upon his audiences by saying that "The multitudes were astonished at his teachings for he taught them as one having authority and not as their Scribes:" after he had spoken forth those wonderful parables that have become the priceless possession of the human race, and again and again had touched upon the deeper meanings of life, of truth, of justice, of love, of service, of prayer and of worship he determined to take his disciples and go to Jerusalem. It was his wish to be there during the feast of the Passover, when the city would be thronged with people from all over Palestine; this would give him the opportunity he desired, that of putting the new gospel to an open test in the great and holy city of the prophets.

He told two of his disciples to procure for him a colt, and when they had done this and had put

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their garments on the colt Jesus sat on the colt and they started on their journey from Bethany to Jerusalem. On the way they were joined by many others and as the procession proceeded it grew larger and larger so that it had the appearance of being a public ovation to the Master. In the account of Mark we read that,—“Many spread their cloaks on the road, and others green branches which they had cut from the fields. And those in front and those who followed cried,—

Hosanna!

Blessed is He that cometh in the name of the  
Lord!

Blessed is the kingdom that cometh, the kingdom of our Father David!

Hosanna in the highest!”

In the midst of a large concourse of people Jesus passed through the city gates; this is what is known as the Triumphal Entry of Jesus into Jerusalem. Then followed in rapid succession those closing scenes of his life. The denunciation of the Pharisees for their religious hypocrisy; the cleansing of the Temple; the breaking of the bottle of precious ointment upon the feet of Jesus; the scene in which he is asked,—“Is it lawful to give tribute to Caesar?” The last supper; the prayer in the garden of Gethsemane; the betrayal; the arrest; Peter’s denial; the trial before the



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High Priests and the second trial before Pilate;—and finally, the mocking, the scourging and the crucifixion.

If it ever can be true in this world that,—“One with God is a majority,” it was true of him who paid “the last full measure of devotion” on Calvary’s brow. In the death of Christ the gospel of love achieved its first great victory over the gospel of force. In the light of the new dispensation the darkness of the old dispensation was to be dispelled and henceforth the unrighteous exercise of power was to be gradually supplanted by the exercise of the higher qualities of reason and conscience and affection.

The long expected Messiah of the Jews became the great Emancipator of the human race. Jesus Christ is the Mt. Everest in our celestial landscape, the Columbus on God’s uncharted sea of life and love and reality and the spiritual Copernicus of the higher Astronomy.

Oh, the mystery of the gospel of love! It has given birth to a moral heroism greater than the world has ever known. No heroism ever exhibited on the battlefields of the world has been equal to that exhibited in the career and sacrificial death of Jesus; but the soldier and martyr who bravely contend and calmly die for great and worthy ends and not for sordid and selfish purposes are upheld and strengthened by the same high moral heroism

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that sent Jesus forward on his victorious life of love and service and sacrifice.

Again, the mystery of love! "Greater love hath no man than this that a man lay down his life for his friends." "Ye are my friends if ye love me and keep my commandments." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment; and the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." "A new commandment I give unto you, that ye love one another, as I have loved you." "AS I HAVE LOVED YOU."

"In the world ye shall have tribulations; but be of good cheer for I have overcome the world." In the World War the gospel of force accomplished its own destruction and the victory achieved was that of a high moral heroism. The Kaiser was driven into voluntary exile by the outraged conscience of mankind because of his unrighteous exercise of power. Because his plan of campaign and his method of conquest, and those of his war lords, were inspired by the example of Alexander and not by the life and example, the plan of campaign and method of conquest of the humble Nazarene.

Did Alexander live the victorious life? Is the Kaiser living such a life? Do those who exploit

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the public for private gain live the victorious life? Do those who find in the timeless messages of the Christian Faith nothing to startle and inspire and humble live the victorious life? When we give way to the feelings of envy, jealousy, selfishness, discouragement, doubt, ill-will and moral cowardice are we living the victorious life of the spirit?

The conflict between the two ideals is still on. It is the eternal conflict between love and hate, truth and falsehood, justice and injustice, the higher and the lower. *The battles of the future will be fought in the hearts of men and by those who adopt the plan of campaign and the method of conquest of him who conquered the world by love and truth and righteousness and service and sacrifice.*

“Speak, history! who are life’s victors?

Unroll thy long annals, and say,—

Are they those whom the world called the victors, who won the success of a day?

The martyrs, or Nero? The Spartans who fell at Thermopylae’s tryst,

Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?”

## WORLD MISSION OF AMERICA

*Jesus said unto them, Go ye unto all the  
World and preach the Gospel to all men.  
—Mark 16:15.*

ONE of the desperate needs of the World today is for Christian leadership; a leadership that shall displace the Imperialism of the past. The life and institutions of Humanity need to be permeated and transformed by the divine leaven of the Christian Faith. Christianity is the last word in the divine art of thinking and believing and living and Democracy is the last word in the right relations that should obtain between people and ruler; in essence and meaning they are mutually inclusive.

For centuries now individuals, groups of individuals, states and nations have been struggling for civil and religious liberty. They have resented the tyranny of oppression in state and in church and have not bowed in meek submission to either. It has been a conflict to the bitter end between Autocracy and Democracy, and Democracy has won.

The fact is we have more liberty than we seem to

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know how to use for wise and noble purposes. Never has there been in so brief a period so many crowned heads uncrowned. The old restraints of external authority have suddenly given way and liberty, for the time being, expresses itself in terms of license. Perhaps we have been so over anxious for liberty that we have not been anxious enough as to how it ought to be exercised and so for the present we are having a touch of chaos where we had hoped for law and order and personal restraint.

The transition from the Arts of War to the Arts of Peace, through which we are now passing, is not an easy one. It is difficult for us to appreciate the fact that the preservation and improvement of the Social Order make a no less demand upon citizens than the conduct of war makes upon soldiers. Some of the hardest battles of the World War were fought in the trenches when the soldiers were waiting the word to go over the top.

Most of the work of citizenship is done in the trenches. It is also true that we are having to think and plan more in international terms than ever before, and we have had very little preparation for this. And we are quite slow in learning that the World War has made greater changes in our lives and in the affairs of nations than it is possible for us to comprehend. All problems have become world problems; economic, educational, political, social and religious. All countries eventu-

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ally must unite in a Society of Nations and learn to live and act together or the work of the Allies may have to be done all over again.

What is needed in the World today above everything else is some great centralizing truth, some great steadying and stabilizing power, some great energizing and inspiring and uplifting influence, some great standard of living that can be applied equally as well to the affairs of nations as to the conduct of individuals. A Gospel that will enable us,—“To see life steadily and to see life whole.”

Such a truth, such a power, such an influence and such a standard of living are found in the timeless messages of the Christian Faith. In the highest sense there is but one religion in the World;—“One God, one law, one element, one divine event to which the whole creation moves.” There are many interpretations, many explanations, many theories and many theologies.

The white light of the sun when admitted to a glass prism is so refracted as to be changed into all the colors of the rainbow; the more perfect the prism the more perfect the diffusion of the white light. The white light of God's truth is like the white light of the sun; it is everywhere but the human prisms through which it shines vary greatly. In the spectrum analysis of some world religions we find only a few of the many colors of the rainbow and so are forced to conclude that



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they are only partial and fragmentary expressions of the white light of God's truth. One of the many reasons why we believe in the supremacy of the Christian Faith is found in the fact that it places the supreme emphasis where it forever belongs,—upon what is fundamental and universal for all men and for all nations.

There is no room in Christianity, according to the teachings of its founder, for racial hatred or national prejudice. By precept and example the Master transcended what was narrow and provincial in the lives of his contemporaries; not only those in Palestine but in all other nations as well. His Gospel was not in any sense exclusive but in the broadest sense it was all-inclusive; "As high as heaven and as deep as the needs of man."

We are made aware of this aspect of his gospel when reading the parable of the Good Samaritan, in which Jesus sought to answer the question of the lawyer,—"Who is my neighbor?" The main point of the argument does not centre so much upon the act of kindness itself as it does upon the obvious truth that the kindness was rendered the wounded man by a Samaritan, by a Samaritan who was regarded by the Priest and the Levite as an enemy and no neighbor of theirs. To the Jew the commandment, "Thou shalt love thy neighbor as thyself" did not include Samaritans, Romans, Greeks and Gentiles. (In this respect the Jews

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were no different than other people of that time). But to Jesus spiritual kinship existed wherever kindness and sympathy and goodness of heart and brotherly love were found, regardless of racial, religious or national differences. We need no better evidence of this attitude of Jesus than we find in the effect his life and example had upon the lives of St. Peter and St. Paul, as disclosed in their visions, one upon the house-top in Caesarea and the other on the road to Damascus.

This commandment comes to us with a new meaning and a diviner insistence than ever before,—"Go ye unto all the World and preach the Gospel to all men." Yes, go no longer as individual missionaries of a nation only but go as a nation and do your part in helping to build Civilization upon the eternal foundations of Christian truth and character! *We have come or are coming to understand that what is true for the individual is true for mankind. Social life is individual life written large; national life is individual life written larger; international life is individual life written still larger; and the law of righteousness is supreme in the conduct of nations as it is in that of individuals. This is axiomatic!*

How strange it seems that the time has come for a nation to speak as one person in the councils of mankind? And that the life and example of one nation in the great Commonwealth of Nations

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may be thought of as being very much like the life and example of an individual in the Social Order? How very important then that the concerted opinion and influence of a whole country shall be based upon what is fundamental and universal in the forward march of mankind?

The World Mission of America was very clearly set forth by a chaplain of the French Army in a conversation he had with some of our soldiers at the close of the War. "The greatness of your nation (he said) means the responsibility of your nation. You have saved the liberty of the World; now you must organize the liberty of the World. The spirit of Christianity and the spirit of Democracy have not yet interpenetrated one another. To penetrate Democracy with religion is our real task."

But why, we ask, does this World Mission, this "task" come to us rather than to some other nation? Why does this responsibility rest more heavily upon our shoulders than upon the shoulders of others?

The greatness of America and her qualifications for leadership are in part explained by the high moral and spiritual impulses that swayed the lives and directed the actions of the founders of our Republic. Said the English scholar, William E. Lecky,—“After all that can be said of material and intellectual advantages it remains true that

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moral causes lie at the root of the greatness of nations, and it is probable that no nation ever started on its career with a higher level of moral conviction than the English colonies of America."

Our Pilgrim and Puritan Fathers in their religious covenants and in their codes of law came nearer the spirit and purpose of the religion of Jesus than had any people since the days of the Apostles. They advocated a truer type of Christianity than prevailed anywhere else in the World at that time. Our Forefathers had the unique distinction of turning this great wilderness of North America into one vast experiment station, as it were, wherein the laws of man were to be shaped into the image and likeness of the laws of God. Their political ideal was expressed in the words,—“Framing for ourselves just and equal laws, and yielding to them due submission and obedience.” And in their religious faith they agreed,—“To walk together in all God’s ways made known unto them or to be made known unto them, according to the best of their endeavors, whatsoever it should cost them, the Lord assisting them.”

Not long ago Roger W. Babson had occasion to visit the President of the Argentine Republic and during one of their conversations the President said to him,—“Mr. Babson, can you tell me why it is that South America, with so much greater

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natural advantages, and having been settled before North America, is so backward compared with your country?" Mr. Babson telling the incident said that while he had his ideas upon the matter he did not feel under the circumstances to express them, and so he turned to the President and asked him what he thought was the reason. He replied,—“Mr. Babson, South America was settled by Spaniards seeking gold. North America was settled by Pilgrim Fathers who went to your land to seek God.” “To whomsoever much is given of him shall much be required.”

Thus, we may truly say that the larger mission of America was prefigured in the opening scenes of the drama of our national existence. This experiment station in Religion and Democracy has more than justified the hopes of its early pioneers. It has grown by leaps and bounds until America today stands stronger than the strongest and what is best of all, America, in her diplomatic relations with other nations has earned the respect, the confidence and the affection of Humanity.

The policy of Autocracy is the exploitation of the many for the benefit of the few. The principle of Democracy is,—“The greatest good to the greatest number,” with exploitation of none and justice for all. In the highest sense Democracy is the public and practical method of applying truth, justice and righteousness to Citizenship.

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However untrue politics, in this or in other ages may have been or may be now to such a high conception of responsibility, or however far from such an ideal may be the conduct of some of our politicians, nevertheless, *if we fail to interpret our citizenship in terms of our religious faith or cease striving to make our citizenship an expression of that faith we court sorrow and disaster both for ourselves and for posterity.*

Is it an exaggeration, as some one has said that,—"Politics is the royal art of ascertaining and accomplishing the will of God?" This is what the founders of our Republic believed and on the whole America has been true to such a belief. In our dealings with other nations we have not adopted the ethics of the so-called "European Diplomacy," our diplomacy, as a much beloved Secretary of State, John Hay, said,—“Is based upon the principle found at the heart of the Golden Rule.”

How true to the Christian Ideal was our treatment of China at the time of the Boxer uprising in 1900? It has been said that, “By remitting the indemnity of \$14,000,000.00 the United States set a new ideal before the diplomatic world and offered to mankind an example of applied Christianity not soon to be forgotten. This deed attracted the attention of all nations and even the most warlike said,—‘That is better than war.’”



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What is true of our dealings with China is even truer of our dealings with Japan. "The common school system of Japan owes its beginning and much of its success to the suggestion and encouragement of an American scholar, Dr. Murry. For several years he was employed by the Japanese government, and he made the first draft of the system of education which Japan accepted." "When other nations hesitated to enter into treaty relations with Japan, America was the first to enter a treaty which involved for Japan the privileges of the International Postal Union." Again, to mention only one more instance of our treatment of Japan, let us recall what happened in 1864. In that year the nations compelled Japan to pay to each an indemnity of \$3,000,000.00 for a slight offence. The American government retained her portion for twenty years untouched in its vaults and finally returned the money to Japan. "After debate (in the Japanese Parliament) it was decided to build a magnificent break-water and pier where the ships come and go; and it remains an everlasting monument to the friendship existing between these two nations."

This is the spirit of America penetrating and permeating not only the political but the economic, moral, educational and social life of mankind with its religious idealism. The spirit of America is the spirit that made our Forefathers strong and in-

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vincible. This spirit re-lived and kept the fires of patriotism burning during the bitter experiences of Valley Forge and also during the dark and critical days of our Civil War. It re-lived in all the beauty and glory of its religious significance when the call came across the sea from the fields of Flanders; and there in those awful moments when the very heart of Humanity almost ceased to beat,—there in the midst of the smoke and the sounds and unspeakable horrors of a conflict that has never had its equal,—there side by side with their comrades of other nations our “Soldier Boys” gave the spirit of America to the World. We do well to bear these truths in mind,—“Lest we forget.” We do well again and again to dwell upon the deeper significance of our national life and history.

We honor the patriot best by being patriotic. Our first duty lies in putting and keeping our own house in order. If we cannot put an end to the open defiance of law that is so wide spread in our midst we may ere long have no more of a mission among the nations than others have, or any national life worth preserving. *We must see to it that liberty is used for wise and noble ends. Free thought must be enlightened thought; free speech must be rational speech; free action and a free life must be a sincere and honest and a sympathetic and devout life.* There is no servitude worse than

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that of the barbarian, or libertine, or anarchist who is the victim of his ignorance and fears and uncontrolled passions.

The titanic struggle of the ages was brought upon the nations because great and powerful Autocracies forsook Christ for Caesar and became a law unto themselves. We stand at the "Cross Roads" today. Another such conflict would set Civilization back a thousand years and more. In the timeless messages of the Christian Faith of love to God and love to man and in the spirit and method of the Christ Life are to be found the great centralizing and steadying and inspiring power, and influence and standards that are so desperately needed in the lives and affairs of the children of men.

This faith calls aloud for a Commonwealth of Humanity, for a "Parliament of Man," for a "Federation of the World." This faith gave birth to this spirit of America and looks with sorrowful disdain upon our habit of prating about "Foreign Entanglements" and regards as cowardly our attitude of irresolution in the presence of the greatest challenge that has ever come to any nation. In our policy of isolation we are untrue to the faith and spirit of America and do not honor the memory of Washington as we ought. Did he not say,—“There are times when one cannot be too patient and there are other times when a man

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cannot be too bold.” In the light of our past and in view of what Humanity has a right to expect of us for having practised such a new type of leadership among the nations, is this not one of the times when as a forward looking and forward going people we “cannot be too bold?” A touch of this boldness has sent us forward into the “International Court of Justice,” and if we allow it to have its rightful way in our national conduct it will ere long make us a member of “The League of Nations.” We shall then be in a position to broadcast our ideals, our example and our influence.

In Democracy and the Christian Faith the rights of individuals and the atonomy of small nations are to be secured and the duties of man and mankind better understood and better defined. *After all is said, it is what I am to you, you are to me, man to mankind and what mankind is to man that should ever be our highest concern as a society of individuals or as a society of nations.* Our supreme and glorious “Task” is to put all the justice, honor, harmony, beauty, love, heroism, faith and Christ-like service we possibly can into these relations we sustain to each other as members one of another and as children of the Larger Life.

In the spirit of our immortal Lincoln let us now go forth in the faith that right makes might, not only physical but moral and spiritual. And if we determine to do what is right for ourselves

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and for all mankind we shall soon find ourselves doing what is wise and what is true and what is just, and in so doing we shall know ere long that God is on our side, as He was on Lincoln's side.

The helpful and inspiring thought in all this is that, we have each and all a part in the World Mission of America by helping in thought, word, deed and influence to strengthen her faith and spirit and qualifications for Christian leadership, however humble or exalted that part may happen to be.

We are all in many respects like the Italian stone cutter of Quincy that Dr. Charles E. Park tells about, who chipped away on an endless succession of granite blocks and occasionally wondered what it all meant. Then, one Sunday evening, after visiting friends in Boston, he started back through the city with his wife and tribe of children to take a train for their home in the little town of Quincy Adams. In a silent street he stopped to look at a half finished bank building. At first only idly curious, he suddenly became absorbed in the magnificent structure. He had recognized some of the granite that he himself had been cutting. This, he said to himself, was what in listless heavy-spirited fashion, he had been working on; what he had been helping to build! His wife had to drag him away. They just managed to catch their train.

Such is the divine law of our interdependence!

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We are members one of another, the world over and if "one member suffers all members suffer and if one member is honored all members are honored."

Finally, let us remember that the white light of God's truth is everywhere! We can no more take the sun out of the sky than religion out of human hearts, out of the Social Order or out of the World Order. To do so would be equivalent to taking the law of gravitation out of Nature, the fertility out of the soil, intelligence out of human minds, honor out of citizenship and statesmanship, and faith, hope and love out of the life of our common Humanity. This is the Gospel that is fundamental and universal to all men and to all nations.

We are to prepare our hearts and the hearts of our fellowmen by the practice of the Christian virtues so that in the spiritual analysis of our lives there may appear all, or nearly all of the colors that have been revealed to us in the white light of God's truth.

And with the light of God's truth will surely come the warmth of His love and we shall want to live as His children and as loyal disciples of the Master. We shall want to live as he lived, as those who are willing to do everything in their power to speed the coming of a happier and better day for all mankind. Yes, we shall be anxious to



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live the kind of life that Dr. Phillip Brooks had a vision of when he said that,—“I want to live such a life that if all individuals were living it the millennium would be here, nay, heaven would be here,—the universal presence of God.” THE CHRISTIAN LIFE IS SUCH A LIFE!

THESE ARE ONLY SOME FEW  
OF THE TIMELESS  
MESSAGES OF THE CHRISTIAN FAITH





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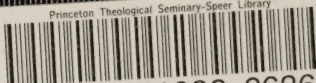
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